

The acceptable Sacrifice:
OR, THE
EXCELLENCY
OF A
Broken Heart:
SHEWING THE
Nature, Signs, and Proper Effect
OF A
CONTRITE SPIRIT

BEING
The LAST WORK
of that Eminent Preacher, and
Faithful Minister of Jesus Christ,
Mr. JOHN BUNTAN

The Third Edition. R

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OF THE
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A
PREFACE

TO THE
READER.

THE Author of the ensuing Discourse (Now with God, reaping the Fruit of his Labour, Diligence and Success in his Master's Service) did experience in himself (through the Grace of God) the Nature, Excellency and Comfort of a truly Broken, and Contrite Spirit. So that what is here written, is but a Transcript out of his own Heart: For God (who had much Work for him to do) was still Hewing and Hammering him by his Word, and sometimes also by more than ordinary Temptations.

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tions and Desertions: The Design, and also the Issue thereof, through God's Goodness, was the Humbling and keeping of him Low in his own Eyes. The truth is, (as himself sometimes acknowledged) he always needed the Thorn in the Flesh, and God in Mercy sent it him, lest under his Extraordinary Circumstances, he should be exalted above measure: Which perhaps was the Evil that did more easily befall him, than any other. But the Lord was pleased to overrule it, to work for his Good, and to keep him in that Broken Frame, which is so acceptable unto him, and concerning which it is said, That he healeth the Broken in Heart, and bindeth up their Wounds, Psal. 147. 3. And indeed it is a most necessary Qualification that should always be found in the Disciples of Christ, who are most Eminent, and as Stars of the first Magnitude in the Firmament of the Church: Disciples in the highest form of Profession, need to be thus qualified in the Exercise of every

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Grace, and the Performance of every Duty. It is that which God doth principally and more especially look after, in all our Approaches, and Accesses to him. It is to him that God will look, and with him God will dwell, who is Poor, and of a Contrite Spirit, Isa. 57. 15. and 66. 2. And the reason why God will manifest so much respect to one so qualified, is, because he carries it so becomingly towards him. He comes and lies at his Feet, and discovers a quickness of Sense, and apprehensiveness of whatever may be dishonourable and distasteful to God, Psal. 38. 4. And if the Lord doth at any time but shake his Rod over him, he comes trembling, and kisses the Rod, and says, It is the Lord, let him do what seemeth him good, 1 Sam. 3. 18. He is sensible he hath sinned, and gone astray like a lost Sheep, and therefore will justifie God in his severest Proceedings against him. This Broken Heart, is also a pliable, and flexible Heart, and prepared to receive what-

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Soever Impressions God shall make upon it, and is ready to be moulded into any frame that should best please the Lord. He says with Samuel, Speak, Lord, for thy Servant heareth, 1 Sam. 3. 10. And with David, When thou sayest, Seek ye my Face; my Heart said unto thee, Thy Face, Lord, will I seek, Psal. 27. 8. And so with Paul, who tremblingly said, Lord, what wilt thou have me to do? Acts 9. 6.

Now therefore surely such a Heart as this is, must needs be very delightful to God: He says to us, My Son, give me thy Heart, Prov. 23. 16. But doubtless he means there a Broken Heart: An unbroken Heart we may keep to our selves; it is the Broken Heart which God will have us to give to him. For indeed it is all the amends that the best of us are capable of making, for all the Injury we have done to God in sinning against him: We are not able to give better Satisfaction for breaking God's Laws, than by break-

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breaking our own Hearts; this is all we can do of that kind, for the Blood of Christ only must give the due and full Satisfaction to the Justice of God, for what Provocations we are at any time guilty of: But all that we can do, is to accompany the Acknowledgments we make of Miscarriages, with a Broken and Contrite Spirit. Therefore we find, that when David had committed those two foul Sins of Adultery and Murder, against God, he saw that all his Sacrifices signified nothing to the expiating of his Guilt; therefore he brings to God a Broken Heart, which carried in it the best expression of Indignation against himself, as of the highest Respect he could shew to God, 2 Cor. 7. 11.

The Day in which we live, and the present Circumstances which the People of God, and these Nations are under, do loudly proclaim a very great Necessity of being in this broken and tender frame: For who can foresee what will be the Issue

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of these violent Fermentations that are amongst us? Who knows what will become of the Ark of God? Therefore it is a Seasonable Duty, with old Eli, to sit trembling for it. Do we not also hear the sound of the Trumpet, the Alarm of Wars? And ought we not, with the Prophet, cry out, My Bowels, my Bowels! I am pained at my very Heart; my Heart maketh a noise in me; I cannot hold my Peace, &c. Jer. 4. 19. Thus was that Holy Man affected with the Consideration of what might befall Jerusalem, the Temple and Ordinances of God, &c. as the Consequence of the present dark Dispensations they were under: Will not a humble posture best become us, when we have humbling Providences in prospect? Mercy and Judgment seem to be struggling in the same Womb of Providence; and which will come first out, we know not: But neither of them can we comfortably meet, but with a broken and contrite Spirit. If Judgment comes, Josiah's posture of Tenderness will be the best

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best we can be found in; and also to say with David, My Flesh trembleth for fear of thee, and I am afraid of thy Judgments, Psal. 119. 120. It is very sad when God smites, and we are not grieved; which the Prophet complains of, Thou hast stricken them, but they have not grieved, &c. They have made their Faces harder than a Rock, they have refused to return, Jer. 5. 3.

But such as know the Power of his Anger, will have a deep Awe of God upon their Hearts, and observing him in all his Motions, will have the greatest Apprehensions of his Displeasure. So that when he is coming forth in any terrible Dispensation, they will according to their Duty, prepare to meet him with a humbled and broken Heart. But if he should appear to us in his Goodness, and further lengthen out the Day of our Peace and Liberty, yet still the Contrite Frame will be most seasonable; then will be a proper time, with Job, to abhor ourselves.

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Selves in Dust and Ashes, Job 42. 6.
And to say with David, Who are we,
that thou hast brought us hitherto!
2 Sam. 7. 18.

But we must still know, that this broken tender Heart is not a Plant that grows in our own Soil, but is the peculiar Gift of God himself. He that made the Heart, must break the Heart: We may be under Heart-breaking Providences, and yet the Heart remain altogether unbroken; as it was with Pharaoh; whose Heart, though it was under the Hammers of Ten Terrible Judgments, immediately succeeding one another, yet continued hardned against God. The Heart of Man is harder than Hardness itself, till God softneth and breaks it; Men move not, they relent not, let God thunder never so terribly; let God in the greatest earnest cast abroad his Firebrands, Arrows, and Death, in the most dreadful Representations of Wrath and Judgment, yet still Man trembles not,

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not, nor is any more astonished, than if in all this God were but in Jest, till he comes and falls to work with him, and forces him to cry out, What have I done? What shall I do?

Therefore let us have recourse to him, who as he gives the new Heart, so also therewith the broken Heart. And let Mens Hearts be never so hard, if God comes once to deal effectually with them, they shall become mollified and tender; as it was with those hardened Jews, who by Wicked and Cruel Hands Murdered the Lord of Life; though they stouted it out a great while, yet how suddenly, when God brought them under the Hammer of his Word and Spirit, in Peter's powerful Ministry, were they broken, and being pricked in their Hearts, cried out, Men and Brethren, what shall we do? Acts

12. 37.

And the like instance we have in the Jailor, who was a most Barbarous Hard-hearted

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hearted Wretch; yet when God came to deal with him, he was soon tamed, and his Heart became exceeding soft and tender, Acts 16. 29, 30.

Men may speak long enough, and the Heart not at all be moved; but, The Voice of the Lord is Powerful, the Voice of the Lord is full of Majesty, and breaketh the Rocks and Cedars: He turns the Rock into a standing Water, the Flint into a Fountain of Waters. And this is a Glorious Work indeed, that Hearts of Stone should be dissolved and melted into Waters by Godly Sorrow, working Repentance not to be repented of, 2 Cor. 7. 10.

When God speaks effectually, the stoutest Heart must melt and yield, wait upon God then for the softening of the Heart, and avoid whatsoever may be a means of hardning it; as the Apostle cautions the Hebrews, Take heed, lest ye be hardened through the deceitfulness of Sin, Heb. 3. 13.

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Sin is deceitful, and will harden all those that indulge it; the more Tender any Man is to his Lust, the more will he be hardened by it. There is a native hardness in every Man's Heart; and though it may be softened by Gospel Means, yet if those Means be afterwards neglected; the Heart will fall to its native hardness again; as it is with the Wax and the Clay.

Therefore how much doth it behove us to keep close to God, in the use of all Gospel Means, whereby our Hearts being once softened, may be always kept so? Which is best done by repeating the use of those Means, which were at first blessed for the softning of them.

The following Treatise may be of great use to the People of God (through his Blessing accompanying it) to keep their Hearts Tender and Broken, when so many, after their Hardness, and impenitent Heart, are treasuring up Wrath
B *against*

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against the Day of Wrath, Rom.

2. 5.

O let none who peruse this Book, herd with that Generation of hardned Ones, but be a Companion of all those that Mourn in Zion, and whose Hearts are Broken for their own, the Churches, and the Nations; who indeed are the only likely ones that will stand in the Gap to divert Judgments. When Shishak King of Egypt, with a great Host came up against Judah, and having taken their Frontier fenced Cities, they sate down before Jertusalem, which put them all under a great Consternation; but the King and Princes upon this humbled themselves; the Lord sends a Gracious Message to them by Shemajah the Prophet, the import whereof was, That because they humbled themselves, the Lord would not destroy them, nor pour out his Wrath upon them by the Hand of Shishak, 2 Chron. 12. 5, 6, 7.

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The greater the Party is of Mourning Christians; the more hope we have that the Storm impending may be blown over, and the Blessings enjoyed, may yet be continued: As long as there is a Sighing Party, we may hope to be yet preserved; at least such will have the Mark set upon themselves, which shall distinguish them from those whom the Slaughter-men shall receive Commission to destroy, Ezek. 9. 4.

But I shall not further enlarge the Porch, as designing to make way for the Reader's Entrance into the House, where I doubt not but he will be pleased with the Furniture and Provision he finds in it. And I shall only further assure him, that this whole Book was not only prepared for, but also put unto the Press by the Author himself, whom the Lord was pleased to Remove, (to the great Loss, and unexpressible Grief of many Precious Souls) before the Sheets could be all wrought off.

The Preface to the Reader.

And now, as I hinted in the beginning, that what was Transcribed out of the Author's Heart, into the Book, may be Transcribed out of the Book, into the Hearts of all who shall peruse it, is the Desire and Prayer of

11. AP 66

Sept. 21.
1688.

A Lover and Honourer of
all Saints, as such,

George Cokayn.

T H E

THE
Acceptable Sacrifice:
OR, THE
Excellency
OF A
BROKEN HEART.

Psal. 51. 17.

*The Sacrifices of God, are a Broken Spirit : A Broken and a Contrite Heart,
O God, thou wilt not despise.*

THIS Psalm is *David's Penitential Psalm* : It may be fitly so called, because it is a Psalm by which is manifest, the Unfeigned Sorrow which he

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had for his horrible Sin, in Defiling of *Bathsheba*, and Slaying *Uriah* her Husband: A Relation at large, of which you have in the 11th and 12th of the Second of *Samuel*.

Many workings of Heart, as this Psalm sheweth, this poor Man had, so soon as Conviction did fall upon his Spirit; one while he cries for Mercy, then he confesses his heinous Offences, then he bewails the depravity of his Nature; sometimes he cries out, to be Washed and Sanctified, and then again, he is afraid that God will cast him away from his Presence, and take his Holy Spirit utterly from him: And thus he goes on till he comes to the Text, and there he *stayeth his mind*, finding in himself, *that* Heart and Spirit which God did not dislike: *The Sacrifices of God*, says he, *are a broken Spirit*; as if he should say, I thank God I have that. *A Broken and a Contrite Heart*, saith he, *O God, thou wilt not despise*. As if he should say, I thank God I have that.

The Words consist of Two Parts.

1. *An Assertion.*

2. *A Demonstration of the Assertion.*

The Assertion is this, *The Sacrifices of God are a broken Spirit.*

The

The Demonstration is this, *Because a Broken and Contrite Heart God will not despise.*

In the Assertion, we have Two Things present themselves to our Consideration.

1. That a Broken Spirit is to God a *Sacrifice.*

2. That it is to God, as that which answereth to, or goeth beyond *ALL* Sacrifices: *The Sacrifices of God are a broken Spirit.*

The Demonstration of this is plain, for *that Heart, God will not despise it; A Broken and a Contrite Heart, O God, thou wilt not despise.*

Whence I draw this Conclusion: *That a Spirit rightly Broken, an Heart truly Contrite, is to God an Excellent thing.*

That is, a thing that goeth beyond all External Duties whatever; for that is intended by *this* saying, *The Sacrifices*, because it answereth to all Sacrifices which we can offer to God: Yea, it serveth in the room of all: All our Sacrifices *without* this, are *nothing*, this *alone* is all.

There are Four things that are very acceptable to God. The

First is, The Sacrifice of the Body of Christ for our Sins, of this you read, *Heb.*

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10. for there you have it preferred to all Burnt-Offerings and Sacrifices; 'tis this that pleaseth God, 'tis this that sanctifieth, and so setteth the People acceptable in the sight of God.

Secondly, Unfeigned Love to God, is counted better than all Sacrifices, or External Parts of Worship: And to love the Lord thy God with all thy heart, with all the understanding, and with all the soul, and with all the strength, and to love his Neighbour as himself, is better than all whole Burnt-Offerings and Sacrifices, Mar.

12. 33,

Thirdly, To walk Holily, and Humbly, and Obediently, towards and before God, is another: Mich. 6. 6, 7, 8. Hath the Lord as great delight in Burnt-Offerings and Sacrifices, as in obeying the voice of the Lord? Behold, to Obey is letter than Sacrifice; and to Hearken, than the fat of Rams, 1 Sam. 15. 22.

Fourthly, And this in our Text is the Fourth, The Sacrifices of God are a broken Spirit: A broken and a contrite heart, O God, thou wilt not despise.

But note by the way, that this broken, this broken and contrite Heart, is thus excellent only to God: O God, saith he,
THOU

THOU wilt not despise it: By which is implied, the World have not this Esteem or Respect for such a Heart, or for one that is of a broken and a contrite Spirit: No, no, a Man, a Woman, that is blessed with a broken Heart, is so far off from getting, by that, Esteem with the World, that they are but Burdens, and trouble Houses where ever they are, or go; such People carry with them, Molestation and Disquietment; they are in Carnal Families, as *David* was to the King of Gath, *Troublers of the House*, 1 Sam. 21.

Their Sighs, their Tears, their Day and Night Groans, their Cries, and Prayers, and Solitary Carriages, puts all the Carnal Family out of Order: Hence you have them *brow-beaten* by some, *condemned* by others; yea, and their Company fled from and deserted by others: But mark the Text, *A broken and a contrite heart, O GOD, thou wilt not despise*, but rather accept; for not to despise, is with God to esteem, and set a high Price upon.

But we will demonstrate by several Particulars, that a broken Spirit, a Spirit **RIGHTLY** broken, an Heart **TRULY** contrite, is to God an excellent thing.

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First, This is evident from the Comparison, *Thou desirest not Sacrifice, else would I give it; thou delightest not in Burnt-Offerings: The Sacrifices of God, are a broken Spirit, &c.* Mark, he rejecteth Sacrifices, Offerings, and Sacrifices: That is, all Levitical Ceremonies under the Law, and all External Performances under the Gospel; but accepteth a broken Heart: It is therefore manifest by this, were there nothing else to be said, that proves, that a Heart *rightly* broken, *truly* contrite, is to God an excellent thing; for as you see such a Heart is set before all *Sacrifice*, and yet they were the Ordinances of God, and things that he commanded; but lo, a *broken Spirit* is above them all, a contrite Heart goes beyond them, yea, beyond them, *when put all together*. Thou wilt not have the one, thou wilt not despise the other; O Brethren! A *broken and a contrite heart* is an Excellent thing. Have I said a *broken heart, a broken and a contrite heart* is esteemed above all *Sacrifices*. I will add,

Secondly, It is of greater esteem with God, than is either Heaven or Earth, and that's more than to be set before External Duties. *Thus saith the Lord, Heaven is my*

my Throne, and the Earth is my Footstool, where is the House that ye build me? Or where is the place of my Rest? For all these things hath mine hands made, and all these things have been, saith the Lord; but to this Man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my Word, Isa. 66. 1, 2.

Mark, God saith, He hath made all these things, but he doth not say, that he will look to them, that is, take complacency and delight in them; no, there is that wanting in all that he hath made, that should take up and delight his Heart: But now, let a broken-hearted Sinner come before him, yea, he ranges the World throughout to find out such an one, and having found him, *To this Man*, saith he, *will I look*: I say again, that such a Man to him, is of more value than is either Heaven or Earth; They, saith he, *shall wax old*, they shall perish and vanish away, but this Man *he continues*; he, as is presented to us in another place, under another Character, *he shall abide for ever*, Heb. 1. 10, 11, 12. 1 John 2. 17.

To this Man will I look, with this Man will I be delighted; for so to look, doth sometimes signifie: *Thou hast ravished my*
Heart

Heart, my Sister, my Spouse, saith Christ to his Humble-hearted, thou hast ravished my Heart with one of thine Eyes, (while it is as a Conduit to let the Rivers out of thy broken Heart) I am taken, saith he, with one Chain of thy Neck, Song 4. 9. Here you see he looks and is raviht, he looks and is taken, as it saith in another place, The King is held in the Galleries, Song 7. 5. that is, is taken with his Beloved, with the Doves Eyes of his Beloved, Chap. 1. 15. with the contrite Spirit of his People.

But it is not thus reported of him with respect to Heaven or Earth, them he sets more lightly by; *Them he reserves unto Fire against the Day of Judgment, and Perdition of Ungodly Men, 2 Pet. 3. 7.* But the broken in Heart are his Beloved, his Jewels.

Wherefore what I have said as to this, must go for the Truth of God, to wit, That a Broken-hearted Sinner, a Sinner with a Contrite Spirit, is of more esteem with God, than is either Heaven or Earth: He saith, He hath made them, but he doth not say, He will look to them; He saith, They are his Throne and Footstool; but he doth not say, They have taken or raviht

visit his Heart; no, 'tis those that are of a contrite Spirit do this.

But there is yet more in the words, *To this Man will I look*; that is, *For this Man will I care*, about this Man will I camp, I will put this Man under my Protection; for so *to look to one*, doth sometimes signifie; and I take the meaning in this place to be such, *Prov. 27. 23. Jer. 39. 12. Chap. 40. 4.*

The Lord upholdeth all that fall, and raiseth up all that are bowed down, (Psal. 145. 14.) And the Broken-hearted are of this number, wherefore he *careth for, campeth about*, and hath set his Eyes upon such an one for good. This therefore is a second Demonstration, to prove, That the Man that hath his Spirit rightly broken, his Heart truly contrite, is of great esteem with God.

Thirdly, Yet further, God doth not only prefer such an one, as has been said, before Heaven and Earth, but he loveth, he desireth to have that Man for an *Intimate*, for a Companion; He must dwell, He must co-habit with him that is of a broken Heart, with such as are of a contrite Spirit. *For thus saith the high and lofty One, that inhabiteth Eternity, whose Name is Holy,*

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Holy, I dwell in the high and holy place, with him also that is of a contrite and humble Spirit, &c. Isa. 57. 15.

Behold here, both the Majesty and Condescension of the high and lofty One; His Majesty, in that he is high, and the Inhabiter of Eternity; *I am the high and lofty One; saith he, I inhabit Eternity.* Verily this Consideration is enough to make the broken-hearted Man creep into a *Mouse-hole*, to hide himself from such a Majesty: But behold his Heart, his condescending Mind: *I am for dwelling also with him that hath a broken Heart, with him that is of a contrite Spirit:* That's the Man that I would converse with, that's the Man with whom I will co-habit; that is, *He*, saith God, *I will chuse for my Companion:* For to desire to dwell with one, supposeth all these things; and verily, of all the Men in the World, none have Acquaintance with God, none understand what Communion with him, and what his Teachings mean, but such as are of a broken and contrite Heart; *He is nigh to them that are of a broken Spirit, Psal. 34. 18.* These are intended in the 14th Psalm, where 'tis said, *The Lord looked down from Heaven, to see if any did understand and seek God, that*
he

he might find some body in the World with whom he might converse, for indeed there is none else that either understand, or that can tend to hearken to him. God, as I may say, is forced to break Mens Hearts, before he can make them willing to cry to him, or be willing that he should have any concerns with them; the rest shut their Eyes, stop their Ears, withdraw their Hearts, or say unto God, *Be gone*, Job 21. But now the broken in Heart can tend it, he has leasure, yea, leasure, and will, and understanding, and all; and therefore he is a fit Man to have to do with God. There is also room in this Man's House, in this Man's Heart, in this Man's Spirit, for God to dwell, for God to walk, for God to set up a Kingdom.

Here therefore is suitableness, *Can two walk together*, saith God, *except they are agreed?* Amos 33. The broken-hearted desireth God's Company, When wilt thou come unto me, saith he? The broken-hearted loveth to hear God speak and talk to him; here is a suitableness, *Cause me*, saith he, *to hear joy and gladness, that the Bones which thou hast broken may rejoice*, Psal. 51. 8.

But

But here lies the Glory, in that the high and lofty One, the God that inhabiteth Eternity, and that has a High and Holy Place for his Habitation, should chuse to dwell with, and to be a Companion of the Broken in Heart, and of them that are of a Contrite Spirit: Yea, and here is also great Comfort for such.

Fourthly, God doth not only prefer such a Heart before all Sacrifices, nor esteem such a Man above Heaven and Earth, nor yet only desire to be of his Acquaintance, but he reserveth for him his Chief Comforts, his Heart-reviving and Soul-cherishing Cordials. *I dwell, saith he, with such to revive them, and to support and comfort them, to revive the Spirit of the humble, and to revive the Heart of the contrite ones, Isa. 57. 15.* The broken-hearted Man, is a fainting Man; he has his qualms, his sinking fits, he oft-times dies away with pain and fear; he must be stayed with Flaggons, and comforted with Apples, or else he can't tell what to do: He pines, he pines away in his Iniquity; nor can any thing keep him alive, and make him well, but the Comforts and Cordials of Almighty God: Wherefore with such an one God will dwell, to revive the Heart, to revive the

the Spirit: To revive the Spirit of the humble, and to revive the Hearts of the Contrite ones; Ezek. 33. 10, 11.

God has Cordials, but they are to comfort them that are cast down, 2 Cor. 7. 6. And such are the broken-hearted: As for them that are whole, they need not the Physician, Mark 1. 17. They are the broken in Spirit, that stand in need of Cordials: Physicians are Men of no esteem, but with them that feel their Sickness; and this is one Reason, why God is so little accounted of in the World, even because they have not been made Sick by the wounding Stroke of God. But now when a Man is wounded, has his Bones broken, or is made Sick, and laid at the Graves Mouth; who is of that esteem with him, as is an able Physician? What is so much desired, as is the Cordials, Comforts, and suitable Supplies of the Skilful Physician, in those Matters? And thus it is with the Broken-hearted; he needs, and God has prepared for him plenty of the Comforts and Cordials of Heaven, to succour and relieve his sinking Soul.

Wherefore such a one, lieth under all the Promises, that have Succour in them, and Consolation for Men, Sick and Desponding.

sponding under the Sence of Sin, and the heavy Wrath of God: And they, says God, shall be refreshed and revived with them.

Yea, They are designed for them, he hath therefore broken their Hearts, he hath therefore wounded their Spirits, that he might make them apt to relish his reviving Cordials, that he might minister to them his reviving Comforts.

For indeed, so soon as he hath broken; his Bowels yearn, and his Compassions roul up and down within him, and will not suffer him to abide Afflicting: *Ephraim* was one of these; but so soon as God had smitten him, behold his Heart, how it works towards him; *Is Ephraim, saith he, my dear Son? That is, he is so; Is he a pleasant Child? That is, he is so; for since I spake against him, I do earnestly remember him still, therefore my Bowels are troubled for him, I will surely have Mercy upon him, saith the Lord God, Jer. 31. 18, 19, 20.* This therefore is another Demonstration.

Fifthly, As God prefers such a Heart, and esteems the Man that has it, above Heaven and Earth; as he covets Intimacy with such an one, and prepares for him his

Cor-

Cordials: So when he sent his Son Jesus into the World to be a Saviour; He gave him in special, a Charge to take Care of such; yea, that was one of the main Reasons he sent him down from Heaven, Anointed for his Work on Earth.

The Spirit of the Lord God is upon me, saith he, because he hath Anointed me to Preach the Gospel to the Poor, he hath sent me to bind up the Broken-hearted, &c. Isa. 61. 1.

Now that this is meant of Christ, is confirmed by his own Lips; for in the Days of his Flesh, he takes this Book in his Hand, when he was in the Synagogue at *Nazareth*, and read this very place unto the People, and then tells them, That that very Day, *that Scripture was fulfilled in their Ears*, Luke 4. 16, 17, 18.

But see, these are the Souls whose welfare is contrived in the Heavens: God consulted their Salvation, their Deliverance, their Health, before his Son came down from thence. Doth not therefore this demonstrate, That a Broken-hearted Man, that a Man of a Contrite Spirit, is of great esteem with God. I have often wondred at *David*, that he should give *Joab*, and the Men of War, a Charge, that they take

take heed that they carry it tenderly to that Young Rebel *Abfalom* his Son, 2 *Sam.* 18.5. But that God, the High God, the God against whom we have sinned, should so soon as he has smitten, give his Son a Command, a Charge, a Commission, to take care of, to bind up and heal the broken in Heart; this is that which can never be sufficiently admired, or wondred at, by Men or Angels.

And as this was his Commission, so he acted; as is evidently set forth by the Parable of the Man who fell among Thieves: He went to him, poured into his Wounds Wine and Oyl; he bound him up, took him, set him upon his own Beast, had him to an Inn, gave the Host a Charge to look well to him, with Money in hand, and a promise at his return, to recompence him in what further he should be expensive while he was under his Care, *Luke* 10. 30, 31, 32, 33, 34, 35.

Behold therefore the Care of God which he has for the broken in Heart; He has given a Charge to Christ his Son, to look well to them, and to bind up and heal their Wounds: Behold also the Faithfulness of Christ, who doth not hide, but read this Commission as soon as he entred upon his Ministry,

Ministry, and also falls into the Practical part thereof: *He healeth the broken in Heart, and bindeth up his Wounds,* Psal. 147. 3.

And behold again, into whose Care a broken Heart, and a contrite Spirit, hath put this poor Creature; he is under the Care of God, the Care and Cure of Christ: If a Man was sure that his Disease had put him under the special Care of the King and the Queen, yet could he not be sure of Life, he might Die under their Sovereigns Hands. Ay, but here is a Man in the Favour of God, and under the Hand of Christ to be healed; under whose Hand, none yet ever Died for want of Skill and Power in him to save their Life; wherefore this Man must live, Christ has in Commission, not only to bind up his Wounds, but to heal him; he has of himself so Expounded it in reading his Commission: Wherefore he that has his Heart broken, and that is of a contrite Spirit; must not only be taken in hand, but healed; healed of his Pain, Grief, Sorrow, Sin, and Fears of Death and Hell-Fire: Wherefore he adds, *That he must give unto such, Beauty for Ashes, the Oyl of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness,* and

and must Comfort all that Mourn, Isa. 61.

2, 3.

This I say, he has in the Commission, the Broken-hearted are put into his Hand, and he has said himself he will heal him: Hence he says of that same Man, *I have seen his Ways, and will heal him; I will lead him also, and restore comforts unto him, and to his Mourners; and I will heal him,* Isa. 57. 15, 16, 17, 18, 19. And this is a fifth Demonstration.

Sixthly, As God prefers such a Heart, and so esteems the Man that has it, as he desires his Company, has provided for him his Cordials, and given a Charge to Christ to heal him: So he has promised in conclusion, to save him. *He saveth such as be of a contrite Spirit;* or as the Margent has it, that be contrite of Spirit, *Psal. 34. 18.*

And this is the Conclusion of all; for to Save a Man, is the End of all Special Mercy. *He saveth such as be of a contrite Spirit.* To Save, is to Forgive; for without Forgiveness of Sins, we cannot be Saved. To Save, is to Preserve one in this Miserable World; and to deliver one from all those Devils, Temptations, Snares, and Destructions, that would, were we not kept,

kept, were we not preserved of God, Destroy us Body and Soul for Ever. To Save, is to bring a Man Body and Soul to Glory; and to give him an Eternal Mansion-house in Heaven, that he may dwell in the Presence of this Good God, and the Lord Jesus, and to sing to them the Songs of his Redemption for Ever and Ever. This it is to be Saved, nor can any thing less than this, compleat the Salvation of the Sinner. Now this is to be the Lot of him that is of a broken Heart; and the End that God will make with him that is of a contrite Spirit: *He saveth such as be contrite of Spirit: He saveth such; this is Excellent.*

But, Do the broken in Heart believe this? Can they imagine, that this is to be the End that God has designed them to, and that he intended to make with them in the Day in which he began to break their Hearts? No, no, they alas, think the quite contrary! They are afraid that this is but the beginning of Death, and a Token, that they shall never see the Face of God with Comfort, either in this World, or that which is to come. Hence they cry, *Cast me not away from thy Presence; or, Now I am free among the Dead, whom God remembers no more,* Psal. 51. 11. Psal. 88. 4, 5.

For

For indeed, there goes to the breaking of the Heart, a visible Appearance of the Wrath of God, and a Home-charge from Heaven of the guilt of Sin to the Conscience. This to reason, is very dreadful; for it cuts the Soul down to the ground. *For a wounded Spirit none can bear*, Prov. 18. 14.

It seems also now to this Man, that this is but the beginning of Hell; but as it were, the first step down to the Pit; when alas! All these are but the beginnings of Love, and but that which makes way for Life. *The Lord kills before he makes alive, he wounds before his Hands make whole*. Yea, he does the one, in order to, or because he would do the other; he wounds, because his Purpose is to heal. *He maketh sore, and bindeth up; He woundeth, and his Hands make whole*, Deut. 32. 29. 1 Sam. 2. 6. Job 15. 18.

His design, I say, is the Salvation of the Soul. He scourgeth, he breaketh the Heart of every Son whom he receiveth, and Wo be to him whose Heart God breaketh not.

And thus have I proved, what at first I asserted; namely, *That a Spirit rightly broken, an Heart truly contrite, is to God an*

a Broken heart.

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an excellent thing. A broken and a contrite Heart, O God, thou wilt not despise. For thus say I,

1. This is evident, *for that it is better than Sacrifices ; than all Sacrifice.*

2. The Man that has it, is of more esteem with God than Heaven and Earth.

3. God coveteth such a Man, for his Intimate and House-Companion.

4. He reserveth for them his Cordials, and Spiritual Comforts.

5. He has given his Son a Charge, a Commandment, to take Care that the broken-hearted be healed, and he is resolved to heal them.

6. And concluded, that the broken-hearted, and they that are of a contrite Spirit, shall be Saved, that is, possess of the Heavens.

I come now in order to shew you, what a broken Heart, and what a contrite Spirit is. This must be done, because in the Discovery of this, lies both the Comfort of them that have it, and the Conviction of them that have it not.

C

Now.

Now that I may do this the better, I must propound, and speak to these Four Things.

1. I must shew you, what an one that Heart is, that is not broken, that is not contrite.

2. I must shew you how, or, with what the Heart is broken and made contrite.

3. Shew you, how, and what it is, when broken and made contrite. And,

4. I shall last of all, give you some signs of a broken and contrite Heart.

For the first of these, to wit, What an one that Heart is, that is not a broken, that is not a contrite Heart.

1. The Heart before 'tis broken, is hard, and stubborn, and obstinate against God, and the Salvation of the Soul, *Zach. 7. 12. Deut. 2. 30. Chap. 9. 27.*

2. 'Tis an Heart full of evil Imaginations and Darknes, *Gen. 8. 12. Rom. 1. 21.*

3. 'Tis a Heart deceitful, and subject to be deceived, especially about the things of

A Broken heart.

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of an Eternal Concernment, *Isa.* 44. 20.
Deut. 11. 16.

4. 'Tis an Heart, that rather gathereth Iniquity and Vanity to it self, than any thing that is good for the Soul, *Psal.* 41. 6. *Psal.* 94. 11.

5. 'Tis an Unbelieving Heart, and one that will turn away from God to Sin, *Heb.* 3. 12. *Deut.* 17. 17.

6. 'Tis an Heart, not prepared for God, being Uncircumcised, nor for the reception of his holy Word, *2 Chron.* 12. 14. *Psal.* 78. 8. *Acts* 7. 51.

7. 'Tis an Heart not single, but double: 'Twill pretend to serve God, but will withal, lean to the Devil and Sin, *Psal.* 12. 2. *Ezek.* 33. 31.

8. 'Tis an Heart proud and stout, it loves not to be controuled, though the Controuler be God himself, *Psal.* 101. 5. *Prov.* 16. 5. *Mal.* 3.

9. 'Tis an Heart that will give place to Satan, but will resist the Holy Ghost, *Acts* 5. 3. Chap. 7. 51.

10. In a word, 'Tis *deceitful above all things, and desperately wicked: So wicked that none can know it,* *Jer.* 17. 9.

That the Heart, before it is broken, is such, and worse than I have described it to be, is sufficiently seen by the whole Course of the World. Where is the Man, (whose Heart has not been broken, and whose Spirit is not contrite) that according to the Word of God, deals honestly with his own Soul?

It is one Character of a right Heart, that it is found in God's Statutes, and honest, *Psal. 119. 80. Luke 8. 15.*

Now, an honest Heart will not put off itself, nor be put off with that, which will not go for current Money with the Merchants; I mean, with that which will not go for Saving Grace at the Day of Judgment: But alas, alas! But few Men, how honest soever they are to others, have honesty towards themselves though he is the worst of Deceivers who deceiveth his own Soul, as *James* has it about the things of his own Soul, *James 1. 22, 26.* But,

Secondly, I now come to shew you with What, and How the Heart is broken, and the Spirit made contrite.

The Instrument with which the Heart is broken, and with which the Spirit is made

made contrite, is the Word. *Is not my Word, says God, like a Fire, and like a Hammer, that breaketh the Rock in pieces?* Jer. 23. 29.

The Rock in this Text, is the Heart, which in another place, is compared to an Adamant, which Adamant, is harder than Flint. *Zach. 7. 11, 12. Ezek. 3. 9.*

This Rock, this Adamant, this Stony Heart, is broken and made contrite by the Word. But it only is so, when the Word is as a Fire, and as a Hammer, to break and melt it. And then, and then only, it is as a Fire, and a Hammer, to the Heart, to break it, when 'tis managed by the Arm of God. No Man can break the Heart with the Word; no Angel can break the Heart with the Word; that is, if God forbears to second it by mighty Power from Heaven. This made *Balaam* go without an Heart rightly broken, and truly contrite, though he was rebuked by an Angel; and the *Pharisees* Die in their Sins, though rebuked for them, and admonished to turn from them, by the Saviour of the World. Wherefore, though the Word is the Instrument with which the Heart is broken, yet it is not broken

with the Word, till that Word is managed by the Might and Power of God.

This made the Prophet *Isaiah*, after long Preaching, cry out, *That he had laboured for nought, and in vain*: And this made him cry to God, *to rend the Heavens, and come down*; that the Mountains, or Rocky Hills, or Hearts, might be broken, and melt at his Presence, *Isa.* 49. 4. Chap. 64. 1, 2.

For he found by Experience, that as to this, no effectual Work could be done, unless the Lord put to his Hand. This also is often intimated in the Scriptures, where it saith, *When the Preachers preached effectually, to the breaking of Mens Hearts, the Lord wrought with them; the Hand of the Lord was with them*; and the like, *Mark* 16. 20. *Acts* 11. 21.

Now when the Hand of the Lord is with the Word, then 'tis mighty; 'tis *mighty through God, to the pulling down of strong holds*. 'Tis sharp then, as a Sword in the Soul and Spirit: It sticks like an Arrow in the Hearts of Sinners, to the causing of the People to fall at his Foot for Mercy. Then 'tis, as was said
afore,

a Broken heart. 27

as a Fire, and as a Hammer, to break this Rock in pieces, 2 Cor. 10. 4. Heb. 4. 14. Psal. 110. 3.

And hence the Word is made mention of, under a double Consideration.

1. As it stands by it self.
2. As attended with Power from Heaven.

As it stands by it self, and is not seconded with Saving Operation from Heaven, it is called the Word only, the Word barely, or as if it was only the Word of Men, 1 Thes. 1. 5, 6, 7. 1 Cor. 4. 19, 20. 1 Thes. 2. 13.

Because then, it is only as managed by Men, who are not able to make it accomplish that Work. The Word of God, when in a Man's Hand only, is like the Father's Sword in the Hand of the Sucking Child; which Sword, though never so well pointed, and though never so sharp on the Edges, is not now able to Conquer a Foe, and to make an Enemy fall, and cry out for Mercy, because 'tis but in the Hand of the Child.

But now, let the same Sword be put into the Hand of a Skilful Father, (and God is both Skilful, and Able to manage his Word) and then the Sinner, and then the proud Helpers too, are both made to stoop, and submit themselves. Wherefore I say, though the Word be the Instrument, yet of it self doth do no saving good to the Soul, the Heart is not broken, nor the Spirit made contrite thereby, it only worketh Death, and leaveth Men in the Chains of their Sins, still faster bound over to Eternal Condemnation, 2 Cor. 2. 15, 16.

2. But when seconded by mighty Power, then the same Word is as the roaring of a Lion, as the piercing of a Sword, as a burning Fire in the Bones, as Thunder, and as a Hammer that dashes all to pieces, Jer. 25. 30. Amos 1. 2. Chap. 3. 8. Acts 2. 37. Jer. 20. 9. Psal. 29. 3, 4, 5, 6, 7, 8, 9.

Wherefore from hence it is to be concluded, that whoever has heard the Word preached, and has not heard the Voice of the Living God therein, has not as yet had their Hearts broken, nor their Spirits made contrite for their Sins.

And

And this leads me to the second thing, to wit, To shew how the heart is broken, and the Spirit made contrite, by the Word; and verily it is when the Word comes home with Power. But yet is but general; wherefore more particularly,

First, Then the Word works effectually to this purpose, when it findeth out the Sinner, and his Sin, and shall convince him that it has found him out: Thus it was with our first Father; when he had sinned, he sought to hide himself from God; he gets among the Trees of the Garden, and there he shrouds himself; but yet not thinking himself secure, he covers himself with Fig-leaves, and now he lieth quiet; now God shall not find me, thinks he, nor know what I have done; but lo, by and by, he hears the *Voice of the Lord God walking in the Garden*; and now *Adam*, what do you mean to do? Why, as yet, he sculketh, and hides his head, and seeks yet to lye undiscovered, but behold, the Voice cries out, *Adam!* And now he begins to Tremble. *Adam, where art thou?* Says God, and now *Adam* is made to answer: But

the Voice of the Lord God doth not leave him here; no, it now begins to search, and to enquire after his Doings, and to unravel what he had wrapt together and covered, until it had made him bare and naked in his own sight, before the Face of God, *Gen. 3. 7, 8, 9, 10, 11.*

Thus therefore doth the Word, when managed by the Arm of God. It findeth out, it singleth out the Sinner, the Sinner finds it so; it finds out the Sins of the Sinner, it unravels his whole Life, it strips him, and lays him naked in his own sight, before the Face of God; neither can the Sinner, nor his Wickedness, be longer hid and covered; and now begins the Sinner to see what he never saw before.

2. Another instance for this, is *David*, the Man of our Text; he sins, he sins grossly, he sins and hides it, yea, and seeks to hide it from the sight of God and Man. Well, *Nathan* is sent to Preach a Preaching to him, and that in common, and that in special; in common, by a Parable; in special, by a particular Application of it to him: While *Nathan* only Preached in common, or in general, *David*

David was full-whole, and stood as right in his own Eyes, as if he had been as innocent, and as harmless, as any Man alive: But God had a love for *David*, and therefore Commands his Servant *Nathan*, to go home, not only to *David's* Ears, but to *David's* Conscience.

Well, *David* now must fall: Says *Nathan*, *Thou art the Man*; says *David*, *I have sinned*, (1 Sam. 12. 1, 5, 7, 13.) and then his Heart was broken, and his Spirit made contrite, as this *Psalms*, and our Text, doth shew.

3. A third instance, is that of *Saul*; he had heard many a Sermon, and was become a great Professor, yea, he was more Zealous than was many of his Equals; but his Heart was never Broken, nor his Spirit never made Contrite, till he heard one Preach from Heaven, till he heard God, in the Word of God, making enquiry after his Sins: *Saul, Saul, why persecutest thou me?* Says Jesus; and then he can stand no longer; for then his Heart brake, then he falls to the Ground, then he Trembles, then he cries out, *Who art thou, Lord?* And, *Lord, what wilt thou have me to do?* Acts 8.

Where-

Wherefore, as I said, Then the Word works effectually to this purpose, when it findeth out the Sinner, and his Sin, and also when it shall convince him that it has found him out. Only I must join here a Caution, for every Operation of the Word upon the Conscience, is not Saving; nor doth all Conviction end in the Saving Conversion of the Sinner: It is then only such an Operation of the Word that is intended, namely, That shews the Sinner, not only the Evil of his Ways, but brings the Heart unfeignedly over to God by Christ. And this brings me to the third thing.

Thirdly, I am therefore come to shew you, how, and what the Heart is, when Broken and made Contrite. And this I must do, by opening unto you the two chief Expressions in the Text.

1. What is meant by this word Broken.
2. What is meant by this word Contrite.

First, For this word Broken, *Tindal* renders it a troubled Heart: But I think there is more in it: I take it therefore to be

be a Heart disabled, as to former Actions; even as a Man whose Bones are broken, is disabled, as to his way of running, leaping, wrestling, or ought else, which vainly he was wont to do; wherefore that which was called a broken Heart, in the Text, he calls his broken Bones, in Verse the eighth: *Cause me, faith he, to hear joy and gladness, that the Bones which thou hast broken may rejoice.* And why is the breaking of the Heart compared to the breaking of the Bones? But because, as when the Bones are broken, the outward Man is disabled as to what it was wont to do; so when the Spirit is broken, the inward Man is disabled, as to what Vanity and Folly it before delighted in: Hence feebleness is joined with this brokenness of Heart: *I am feeble, faith he, and sore broken: I have lost my Strength, and former Vigour, as to vain and sinful Courses, Psal. 38. 8.*

This then it is to have the Heart broken; namely, to have it lamed, disabled, and taken off, by sence of God's Wrath due to Sin, from that Course of Life it formerly was conversant in; and to shew that this Work is no Fancy, nor done, but

but with great trouble to the Soul, it is compared to the putting the Bones out of Joint, the breaking of the Bones, the burning of the Bones with Fire; or as the taking the natural moisture from the Bones: The vexing of the Bones, &c. *Psal.* 22. 14. *Jer.* 20. 9. *Lam.* 1. 13. *Psal.* 6. 2. *Prov.* 17. 22.

All which are Expressions adorned with such Similitudes, as do undeniably declare, that to Sence and Feeling, a broken Heart is a grievous thing.

Secondly, What is meant by the word Contrite. A contrite Spirit is a penitent one; one sorely grieved, and deeply sorrowful for the Sins it has committed against God, and to the damage of the Soul; and so it is to be taken in all those places where a contrite Spirit is made mention of. As in *Psal.* 34. 18. *Isa.* 57. 15. Chap. 66. 2.

As a Man that has by his Folly procured a broken Leg or Arm, is heartily sorry, that ever he was so foolish, as to be engaged in such foolish ways of Idleness and Vanity: So he whose Heart is broken with a sence of God's Wrath due to his Sin, hath deep Sorrow in his Soul,
and

and is greatly Repentant, that ever he should be such a Fool, as by rebellious doings, to bring himself, and his Soul, to so much sharp Affliction. Hence, while others are sporting themselves in Vanity, such a one doth call his Sin his greatest Folly: *My Wounds stink, and are corrupt, saith David, because of my foolishness.* And again, *O God, thou knowest my foolishness, and my sins are not hid from thee,* Psal. 38. 5. Psal. 69. 5.

Men, whate're they say with their Lips, cannot conclude, if yet their Hearts want breaking, That Sin is a foolish thing. Hence it says, *The foolishness of Fools, is their folly,* Prov. 14. 24.

That is, the foolishness of some Men is, that they take pleasure in their Sins; for their Sins are their foolishness, and the folly of their Soul lies in their countenancing of this foolishness. But the Man whose Heart is broken, he is none of these, he cannot be one of these, no more than he that has his Bones broken, can rejoice that he is desired to play a Match at Football. Hence to hear others talk foolishly, is to the grief of those whom God has wounded: Or, as it is in another place,

place, *Their words are like the piercings of a Sword*, Pſal. 69. 26. Prov. 12. 18.

This therefore I take to be the meaning of these two words, A Broken and a Contrite Spirit.

Fourthly, and lastly, As to this, I now come more particularly, to give you some Signs of a Broken Heart, of a Broken and a Contrite Spirit.

First, A Broken-hearted Man, such as is intended in the Text, is a sensible Man : He is brought to the Exercise of all the Senses of his Soul. All others are dead, senseless, and without true feeling of what the Broken-hearted Man is sensible of.

1. He sees himself to be what others are ignorant of ; that is, he sees himself to be, not only a sinful Man, but a Man by Nature, in the Gall and Bond of Sin. In the Gall of Sin ; it is *Peter's* Expression to *Simon*, and it is a saying common to all Men. For every Man in a state of Nature, is in the Gall of Sin. He was shapen in it, conceived in it ; it has also possession of, and by that possession, infected the whole of his Soul and Body, Pſal. 51. 5. *Acts* 8. 23. This

This he sees, this he understands; every Professor sees not this, because the Blessing of a broken Heart, is not bestowed on every one. *David* says, *There is no soundness in my Flesh.* And *Solomon* suggests, that a *Plague or running Sore, is in the very Heart*: But every one perceives not this, *Psal. 38. 3. 1 King. 8. 38.*

He saith again, That his *Wounds stank, and were corrupted; that his Sore ran, and ceased not, Psal. 38. 5. Psal. 77. 2.*

But these things, the brutish Man, the Man whose Heart was never broken, has no Understanding of. But the Broken-hearted, the Man that has a Broken Spirit, he sees as the Prophet has it; he sees his Sickness, he sees his Wound; *when Ephraim saw his sickness, and Judah saw his wound, Hof. 5. 13.* He sees it to his grief, he sees it to his sorrow.

2. He feels what others have no sense of. He feels the Arrows of the Almighty, and that they stick fast in him. He feels how sore and sick, by the smiting of God's Hammer upon his Heart to break it, his poor Soul is made. He feels a burden intolerable lying upon his Spirit. *Mine Iniquities, saith he, are gone over my*

my Head as an heavy burden, they are too heavy for me. He feels also the heavy Hand of God upon his Soul, a thing unknown to Carnal Men, *Psal. 38. 2. Hos. 6. 13. Psal. 38. 4.*

He feels pain being wounded, even such pains as others cannot understand, because they are not broken. *My Heart, says David, is sore pained within me.* Why so? Why, *The Terrors of Death are fallen upon me.* The Terrors of Death causes pain; yea, pain of the highest nature. Hence that which is here called Pains, is in another place called Pangs, *Psal. 55. 4. Isa. 21. 3.*

You know, broken Bones occasion pain, strong pain; yea, pain that will make a Man or Woman groan, *with the groaning of a deadly wounded Man, Ezek. 30. 24.*

Soul-pain is the sorest pain, in comparison to which, the pain of the Body is a very tolerable thing, *Prov. 18. 14.*

Now, here is Soul-pain, here is Heart-pain, here we are discoursing of a wounded, of a broken Spirit. Wherefore this pain is to be felt to the sinking of the whole Man; neither can any support this but God. Here is Death in this pain,
Death

Death for Ever, without God's Special Mercy : This pain will bring the Soul to, and this the Broken-hearted Man doth feel. *The Sorrows of Death, said David, compassed me about, and the Pains of Hell got hold upon me, and I found Trouble and Sorrow, Psal. 116.*

Ay, I'll warrant thee, poor Man, thou foundest Trouble and Sorrow indeed. For the Pains of Hell, and Sorrows of Death, are Pains and Sorrow the most intolerable. But this the Man is acquainted with, that has his Heart broken.

3. As he Sees and Feels, so he Hears that which augments his Woe and Sorrow. You know, if a Man has his Bones broken, he does not only see and feel, but oft-times also, hears what increases his Grief; as that his Wound's uncurable, that his Bone is not rightly sett, that there is danger of a Gangren, that he may be lost for want of looking to. These are the Voices, the Sayings, that haunt the House of one that has his Bones broken. And a Broken-hearted Man knows what I mean by this; he hears that which makes his Lips quiver, and at the noise of which, he seems to feel rottenness enter
into

into his Bones: He trembleth in himself, and wishes that he may hear Joy and Gladness, that the Bones, the Heart, and Spirit, which God has broken, may rejoice, *Hab. 3. 16. Psal. 51. 8.*

He thinks he hears God say, the Devil say, his Conscience say, and all good Men to whisper among themselves, saying, *There is no help for him in God.* Job heard this, David heard this, Haman heard this; and this is a common sound in the Ears of the Broken-hearted.

4. The Broken-hearted Smell what others cannot scent: Alas! Sin never smell'd so to any Man alive, as it smells to the Broken-hearted. You know, Wounds will stink; but no stink like that of Sin, to the Broken-hearted Man: His own Sins stink, and so doth the Sins of all the World to him. Sin is like Carrion, 'tis of a stinking nature; yea, it has the worst of smells; however, some Men like it, *Psal. 38. 5.*

But none are offended with the scent thereof, but God, and the Broken-hearted Sinner: *My Wounds stink, and are corrupt,* saith he, *both in God's Nostrils, and mine own.*

But

But, alas! Who smells the stink of Sin? None of the Carnal World; they, like Carrion-Crows, seek it, love it, and eat it as the Child eats Bread. *They eat up the Sin of my People, saith God, and set their Heart on their Iniquity, Hos. 4. 8.*

This I say, they do, because they do not smell the nauceous scent of Sin: You know, that what is nauceous to the smell, cannot be palatable to the taste. The Broken-hearted Man doth find, that Sin is nauceous, and therefore cries out, it stinketh. They also think, at times, the smell of Fire, of Fire and Brimstone, is upon them, they are so sensible of the Wages due to Sin.

5. The Broken-hearted is also a Tasting Man. Wounds, if sore, and full of pains, of great pains, do sometimes alter the taste of a Man. They make him think his Meat, his Drink, yea, that Cordials have a bitter taste in them. How many times doth the Poor People of God, that are the only Men that know what a Broken-heart doth mean, cry out, That Gravel, Wormwood, Gall, and Vinegar, was made their Meat, *Lam. 3. 15, 16, 19.*

This

This Gravel, Gall, and Wormwood, is the true Temporal Taste of Sin; and God to make them loath it for Ever, doth feed them with it, till their Hearts both ache, and break therewith. Wickedness is pleasant of taste to the World. Hence 'tis said, *They feed on Ashes, they feed on Wind*, Isa. 44. 20. Hos. 12. 1. Lufts, or any thing that is vile and refuse, the Carnal World think relishes well; as is set out most notably in the Parable of the Prodigal Son, *He would fain have filled his Belly*, saith our Lord, *with the Husks that the Swine did eat*. But the Broken-hearted Man has a relish that's true, as to these things; though by reason of the Anguish of his Soul, it also abhors all manner of dainty Meat, *Job* 33. 19, 20. *Psal.* 107. 17, 18, 19.

Thus I have shewed you one sign of a Broken-hearted Man; he is a sensible Man, he has all the Senses of his Soul awakened, he can See, Hear, Feel, Taste, Smell, and that as none but himself can do. I come now to another sign of a Broken and Contrite Man.

Secondly, And that is, He is a very sorrowful Man. Thus, as the other is natural,

natural, 'tis natural to one that is in pain, and that has his Bones broken, to be a grieved and sorrowful Man.

He is none of the Jolly Ones of the Times, nor can he, for his Bones, his Heart, his Heart is broken.

1. He is sorry for that he feels and finds in himself, a pravity of Nature: I told you before, he is sensible of it, he sees it, he feels it; and here I say, he is sorry for it. 'Tis this that makes him call himself wretched Man; 'tis this that makes him loath and abhor himself; 'tis this that makes him blush; blush before God, and be ashamed, *Rom. 7. 24. Job 42. 5, 6. Ezek. 36. 31.*

He finds by Nature, no Form nor Comeliness in himself; but the more he looks in the Glass of the Word, the more unhandfom, the more deformed he perceiveth Sin has made him. Every body sees not this, therefore every body is not sorry for it: But the broken in Heart sees that he is by Sin corrupted, marr'd, full of lewdness and naughtiness; he sees that in him; that is, in his Flesh dwells no good thing; and this makes him sorry, yea,
it

it makes him sorry at Heart. A Man that has his Bones broken, finds he is spoil'd, marr'd, disabled from doing as he would and should, at which he is grieved, and made sorry.

Many are sorry for Actual Transgressions, because they do oft bring them to shame before Men; but, but few are sorry for the defects that Sin has made in Nature, because they see not those defects themselves. A Man cannot be sorry for the sinful defects of Nature, till he sees they have rendred him contemptible to God; nor is it any thing but a sight of God, that can make him truly see what he is, and so be heartily sorry for being so. Now *mine Eyes see thee*, said Job, *now I abhor myself*. *Wo is me*, I am undone, said the Prophet, *for mine Eyes have seen the Lord, the King*. And 'twas This that made Daniel say, *His Comeliness in him was turned into Corruption*. For he had now the Vision of the Holy One, Job 42. 6. Isa. 6. 1, 2, 3, 4, 5. Dan. 10. 8.

Visions of God break the Heart, because by the sight the Soul then has of his Perfections, it sees its own infinite and

and unspeakable disproportion, because of the vileness of its Nature.

Suppose a Company of ugly, uncomely, deformed Persons, dwelt together in one House; and suppose, that they never yet saw any Man or Woman more than themselves, that were Arrayed with the Splendors and Perfections of Nature; these would not be capable of comparing themselves with any but themselves, and consequently, would not be affected, and made sorry, for their uncomely, natural Defections. But now, bring them out of their Cells and Holes of Darkness, where they have been shut up by themselves, and let them take a view of the Splendor and Perfections of Beauty that are in others; and then, if at all, they will be sorry and dejected, at the view of their own defects.

This is the Case; Men by Sin are marr'd, spoil'd, corrupted, depraved, but they dwell by themselves in the dark; they see neither God, nor Angel, nor Saint, in their Excellent Nature and Beauty; and therefore they are apt to count their own uncomely Parts, their Ornaments, and their Glory. But now, let
D such,

such, as I said, see God, see Saints, or the Ornaments of the Holy Ghost, and themselves as they are without them; and then they cannot but must be affected with, and sorry for their own deformity. When the Lord CHRIST put forth but little of his Excellency before his Servant Peter's Face, it raised up the depravity of Peter's Nature before him, to his great confusion and shame; and made him cry out to him in the midst of all his Fellows, *Depart from me, for I am a sinful Man, O Lord!* Luke 5. 4, 5, 6, 7, 8.

This therefore is the cause of a Broken Heart; even a sight of Divine Excellencies, and a sense that I am a poor, depraved, spoiled, defiled Wretch: And this sight having broken the Heart, begets sorrow in the Broken-hearted.

2. The Broken-hearted is a sorrowful Man, for that he finds his depravity of Nature strong in him, to the putting forth it self, to oppose and overthrow what his changed Mind doth prompt him to. *When I would do good, said Paul, evil is present with me,* Rom. 7. 21. Evil is present to oppose, to resist, and make head against the desires of my Soul.

The

The Man that has his Bones broken, may yet have a mind to be industriously occupied, in a lawful and honest Calling, but he finds by Experience, that an Infirmary attends his present Condition, that strongly resists his good Endeavours; and at this he shakes his Head, makes Complaints, and with sorrow of Heart he sighs and says, *I cannot do the thing that I would*, Rom. 7. 15. Gal. 5. 17.

I am weak, I am feeble, I am not only depraved, but by that depravity, deprived of ability to put good Motions, good Intentions and Desires, into execution, to compleatness: O, says he, *I am ready to halt, my sorrow is continually before me.*

You must know, the Broken-hearted loves God, loves his Soul, loves Good, and hates Evil. Now, for such an one to find in himself an opposition, and continual contradiction to this holy Passion, it must needs cause sorrow; godly sorrow, as the Apostle *Paul* calls it. For such are made sorry after a godly sort. To be sorry, for that thy Nature is with Sin depraved, and that through this depravity, thou art deprived of ability to

do what the Word, and thy holy Mind doth prompt thee to, is to be sorry after a godly sort. *For this sorrow worketh that in thee, of which thou wilt never have cause to repent; no, not to Eternity,* 2 Cor. 7. 9, 10, 11.

3. The Broken-hearted Man is sorry for those Breaches, that by reason of the depravity of his Nature, is made in his Life and Conversation. And this was the Case of the Man in our Text. The vileness of his Nature had broken out to the defiling of his Life, and to the making of him at this time, base in Conversation. This, this was it, that all to break his Heart.

He saw in this he had dishonoured God, and that cut him. *Against thee, thee only have I sinned, and done this evil in thy sight,* Psal. 51. 4. He saw in this, he had caused the Enemies of God to open their Mouths and blaspheme; and this cut him to the Heart. This made him cry, *I have sinned against thee, Lord:* This made him say, *I will declare mine iniquity, I will be sorry for my sin,* Psal. 38. 18.

When

When a Man is designed to do a matter, when his Heart is set upon it, (and the Broken-hearted doth design to glorifie God) an obstruction to that design, the spoiling of this Work makes him sorrowful. *Hannah* coveted Children, but could not have them, and this made her *a Woman of a sorrowful Spirit*, 1 Sam. 1. 15.

A Broken-hearted Man would be well inwardly, and do that which is well outwardly ; but he feels, he finds, he sees, he is prevented, prevented at least in part. This makes him sorrowful, in this he groans, groans earnestly, being burdened with his Imperfection, 2 Cor. 5. 1, 2, 3.

You know, one with broken Bones has Imperfections many, and is more sensible of them too, (as was said afore, than any other Man) and this makes him sorrowful ; yea, and makes him conclude, *That he shall go softly all his Days, in the bitterness of his Soul*, Isa. 57. 15.

Thirdly, The Man with a broken Heart, is a very humble Man ; or true Humility, is a sign of a broken Heart. Hence, Brokenness of Heart, Contrition of Spirit, and Humbleness of Mind, are

put together. *To revive the Heart of the humble, and to revive the Spirit of the contrite ones, Isa. 57. 15.*

To follow our Similitude: Suppose a Man while in bodily Health, stout and strong, and one that fears and cares for no Man; yet let this Man have but a Leg or an Arm broken, and his Courage is quell'd; he is now so far off from hectoring of it with a Man, that he is afraid of every little Child that doth but offer to touch him: Now he will court the most feeble that has ought to do with him, to use him and handle him gently: Now he is become a Child in Courage, a Child in Fear, and humbleth himself as a little Child.

Why, thus it is with that Man that is of a broken and contrite Spirit. Time was indeed, he could hector, even hector it with God himself, saying, *What's the Almighty, that we should serve him? Or what profit shall I have, if I keep his Commandments?* Job 21. 15. Mal. 3. 13, 14.

Ay! But now his Heart is broken, God has wrestled with him, and given him a fall, to the breaking of his Bones, his Heart; and now he crouches, now he cringes,

cringes, now he begs of God, that he will not only do him good, but do it with tender Hands. *Have Mercy upon me, O God, said David, yea, according to the multitude of thy TENDER Mercies, blot out my Transgressions; Psal. 51. 1.*

He stands as he sees, not only in need of Mercy, but of the tenderest Mercies; God has several sorts of Mercies, some more rough, some more tender. God can save a Man, and yet have him a dreadful way to Heaven. This the Broken-hearted sees, and this the Broken-hearted dreads, and therefore pleads for the tenderest sort of Mercies; and here we read of his gentle dealing, and that he is very pitiful, and that he deals tenderly with his. But the reason of such Expressions no Man knows, but he that is Broken-hearted, he has his Sores, his Running Sores, his Stinking Sores: Wherefore he is pained, and therefore covets to be handled tenderly. Thus GOD has broken the Pride of his Spirit, and humbled the loftiness of Man. And his Humility yet appears,

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1. In his Thankfulness for Natural Life: He reckoneth at Night, when he goes to Bed, that like as a Lion, so GOD will tear him to pieces before the Morning-light, *Isa. 38. 13.*

There is no Judgment that has fallen upon others, but he counts of right he should be swallowed up by it. *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments, Psal. 119. 120.*

But perceiving a Day added to his Life, and that he in the Morning, is still on this side Hell; he cannot chuse but take notice of it, and acknowledge it as a special Favour; saying, *God be thanked, for holding my Soul in Life till now, and for keeping my Life back from the Destroyer. Compare Job 33. 22. and Psal. 56. 13. Psal. 86. 13.*

Man, before his Heart is broken, counts Time his own, and therefore he spends it lavishly, upon every idle thing. His Soul is far from fear, because the Rod of God is not upon him; but when he sees himself under the wounding Hand of God, or when God, like a Lion, is breaking all his Bones, then he humbleth himself before him, and falleth at his Foot. Now he

he has learn'd to count every Moment a Mercy, and every small Morfel a Mercy.

2. Now also, the least hopes of Mercy for his Soul, O, how precious is it! He that was wont to make Orts of the Gospel, and that valued Promises but as Stubble, and the Words of God but as Rotten Wood: Now, with what an Eye doth he look on the Promise? Yea, he counted a Peradventure of Mercy, more rich, more worth than the whole World. Now, as we say, *He is glad to leap at a Crust*; now, to be a Dog in God's House, is counted better by him, than to dwell in the Tents of the Wicked, Mat. 15. 16, 27. Luke 15. 17, 18, 19.

3. Now he that was wont to look scornfully upon the People of God; yea, that used to scorn to shew them a gentle cast of his Countenance: Now he admires and bows before them, and is ready to lick the Dust of their Feet; and would count it his greatest, the highest Honour, to be as one of the least of them. *Make me as one of thy hired Servants*, says he, Luke 15. 19.

4. Now he is in his own Eyes the greatest Fool in Nature, for that he sees he has been so mistaken in his Ways, and has not yet but little, if any, true Knowledge of God. *Every one now, says he, has more knowledge of God than I, every one serves him better than I,* Psal. 73. 21, 22. Prov. 30. 2, 3.

5. Now may he be but one, though the least in the Kingdom of Heaven! Now may he be but one, though the least in the Church on Earth! Now may he be but loved, though the least beloved of Saints! How high an Account doth he set thereon!

6. Now when he talketh with God or Men, how doth he debase himself before them! If with God, how does he accuse himself, and load himself with the Acknowledgments of his own Villanies, which he committed in the Days wherein he was the Enemy of God? Lord, said Paul, that Contrite One, *I imprisoned, and did beat in every Synagogue them that believe on thee: And when the Blood of thy Martyr Stephen was shed, I also was standing by, and consenting unto his Death, and kept the Raiment of them that*
slew

slew him, Acts 22. 19, 20. Yea, I punished thy Saints oft in every Synagogue, and compelled them to blaspheme: And being exceeding mad against them, I persecuted them even unto strange Cities, Acts 26. 9, 10, 11.

Also when he comes to speak to Saints, how doth he make himself vile before them? *I am, saith he, the least of the Apostles, I am not meet to be called an Apostle; I am less than the least of all Saints: I was a Blasphemer, I was a Persecutor, and Injurious, &c. 1 Cor. 15. 9. Eph. 3. 8. 1 Tim. 1. 13.*

What Humility, what Self-abasing Thoughts, doth a broken Heart produce? When *David* danced before the Ark of God also, how did he discover his Nakedness, to the disliking of his Wife? And when she taunted him for his doings, says he, *It was before the Lord, &c. And I will be yet more vile than thus, and will be base in mine own sight, 2 Sam. 6. 20, 21, 22.*

Oh! The Man that is, or that has been kindly broken in his Spirit; and that is of a contrite Heart, is a lowly, a humble Man.

Fourthly,

Fourthly, The Broken-hearted Man, is a Man that sees himself in Spirituall to be poor: Therefore as humble and contrite, so poor and contrite are put together in the Word: *But to this Man will I look, even to him that is poor, and of a contrite Spirit*, Isa. 66. 1, 2.

And here we still pursue our Metaphor. A wounded Man, a Man with broken Bones, concludes his Condition to be but poor, very poor: Ask him how he does, and he answers, *Truly Neighbour, in a very poor Condition*. Also you have the Spiritual Poverty of such as have, or have had their Hearts broken, and that have been of Contrite Spirits, much made mention of in the Word. And they go by two Names to distinguish them from others; they are called *THY* Poor; that is, *God's Poor*; they are also called, *The poor in Spirit*, Psal. 72. 2. Psal. 74. 9. Mat. 5. 3.

Now, the Man that is poor in his own Eyes, (for of him we now discourse, and the Broken-hearted is such an one) is sensible of his wants. He knows he cannot help himself, and therefore is forced to be content to live by the Charity of others.

others. Thus it is in Nature, thus it is in Grace.

First, The Broken-hearted now knows his wants, and he knew it not till now. As he that has a broken Bone, knew no want of a Bone-setter, till he knew his Bone was broken: His broken Bone makes him know it, his pain and anguish makes him know it: And thus it is in Spirituals. Now he sees, to be poor indeed, is to want the fence of the Favour of God; for his great pain, is fence of Wrath, as hath been shewn before. *And the voice of joy would heal his broken Bones*, Psal. 51. 8.

Two things he thinks would make him Rich.

1. *A Right and Title to Jesus Christ, and all his Benefits.*

2. *And Saving Faith therein.* They that are spiritually Rich, are Rich in Him, and in the Faith of Him, 2 Cor. 8. 9. Jam. 2. 5.

The first of these, giveth us a Right to the Kingdom of Heaven; and the second, yields the Soul the Comfort of it; and the Broken-hearted Man wants the sense and knowledge of his Interest in these. That he knows he wants them, is plain; but that he knows he has them, is what as yet he wants the attainment of. Hence he says, *The poor and needy seek Water, and there is none, and their Tongue fails for thirst*: There is none in their view, none in their view for them, *Isa. 41. 17.*

Hence *David* when he had his broken Heart, felt he wanted washing, he wanted purging, he wanted to be made white: He knew that Spiritual Riches lay there, but he did not so well perceive, that God had wash'd and purged him: Yea, he rather was afraid that all was going, that he was in danger of being cast out of God's presence, and that the Spirit of Grace would be utterly taken from him. See *Psal. 51.*

That's the first thing: *The Broken-hearted is Poor, because he knows his Wants.*

Secondly,

Secondly, The Broken-hearted is Poor, because he knows he cannot help himself to what he knows he wants. The Man that has a broken Arm, as he knows it, so he knows of himself he cannot Set it. This therefore is a second thing, that declares a Man is poor, otherwise he is not so: For, suppose a Man wants never so much, yet if he can but help himself, if he can furnish himself, if he can support his own wants out of what he has, he cannot be a poor Man: Yea, the more he Wants, the greater is his Riches, if he can supply his own Wants out of his own Purse.

He then is the poor Man, that knows his Spiritual Want, and also knows he cannot supply, or help himself.

But this the Broken-hearted knows, therefore he in his own Eyes, is the only poor Man. True, he may have something of his own, but that will not supply his Want, and therefore he is a poor Man still. I have Sacrifices, says *David*, but thou dost not desire them, therefore my Poverty remains, *Psal. 51. 16.*

Lead is not Gold, Lead is not current Money with the Merchant: There is

is none has Spiritual Gold to Sell, but CHRIST, Rev. 3. 18.

What can a Man do to procure Christ, to procure Faith or Love? Yea, had he never so much of his own Carnal Excellencies, no not one Penny of it will go for Pay, in that Market where Grace is to be had. *If a Man would give all the substance of his House for Love, it would be utterly contemned,* Song 8. 7.

This the Broken-hearted Man perceives, and therefore he sees himself to be spiritually poor: True, he has a broken Heart, and that's of great esteem with God, but that is not of Nature's Goodness; that's a Gift, a Work of God, that's the Sacrifices of God: Besides, a Man cannot remain content, and at rest, with that; for that in the nature of it, does but shew him he is poor, and that his Wants are such as himself cannot supply. Besides, there's but little ease in a broken Heart.

Thirdly, The Broken-hearted Man is poor, and sees it: *Because he finds he is now disabled to live any way else, but by Begging.*

This

This *David* betook himself to, though he was a King; for he knew, as to his Soul's Health, he could live no way else: *This poor Man cried, faith he, and the Lord heard him, and saved him out of all his Troubles, (Psal. 34. 6.)* And this leads me to the fifth Sign.

Fifthly, Another sign of a broken Heart, is a *Crying*, a *Crying OUT*. Pain you know will make one cry: Go to them that have upon them the Anguish of broken Bones, and see if they don't cry, Anguish makes them cry. This, this, is that which quickly follows, if once thy Heart be broken, and thy Spirit indeed made contrite.

First, I say, Anguish will make thee cry. *Trouble and anguish, said David, have taken hold upon me, Psal. 119. 143.* Anguish, you know, doth naturally provoke to crying; now, as a broken Bone has Anguish, a broken Heart has Anguish: Hence the pains of one that has a broken Heart, are compared to the Pangs of a Woman in Travail, *John 16. 20, 21, 22.*

1. Anguish will make one cry alone, cry to one's self; and this is called a bemoaning of one's self. *I have surely heard Ephraim bemoaning himself*, said God, *Jer. 31. 18.*

That is, being at present under the breaking, chastizing Hand of God: *Thou hast chastised me*, saith he, *and I was chastised, as a Bullock accustomed to the Yoke*: This is his meaning also, who said, *I mourn in my complaint, and make a noise*; and why? *Why? My Heart is pained within me*, *Psal. 53. 2, 3, 4.*

This is a Self-bemoaning, a bemourning themselves in Secret and Retired Places.

You know, it is common with them who are distressed with Anguish, though all alone, to cry out to themselves of their present pains, saying, *O my Leg! O my Arm! O my Bowels!* Or as the Son of the Shunamite, *My Head, my Head*, *2 Kings 4. 19.* O the Groans, the Sighs, the Cries, that the Broken-hearted have, when by themselves, or alone! O, say they, *My Sins, my Sins, my Soul, my Soul! How am I laden with Guilt? How am I surrounded with Fear? O this hard,*
this

his desperate, this unbelieving Heart!
O how Sin defileth my Will, my Mind, my
Conscience! I am afflicted, and ready to
die, Psal. 88. 15.

Could some of you Carnal People, but
get behind the Chamber-door, to hear
Ephraim when he is at the work of Self-
bemoaning, 'twould make you stand a-
mazed to hear him bewail that Sin in
himself, in which you take delight; and
to hear him bemoan his mis-spending of
Time, while you spend all in pursuing
your filthy Lusts; and to hear him of-
fended with his Heart, because 'twill not
better comply with God's Holy Will,
while you are afraid of his Word and
Ways, and never think your selves bet-
ter, than when farthest off of God. The
unruliness of the Passions, and Lusts of
the Broken-hearted, make them often get
into a Corner, and thus bemoan them-
selves.

Secondly, As they thus cry out in a be-
moaning manner, of, and to themselves;
so they have their Out-cries of, and a-
gainst themselves, to others. As she said
in another Case, *Behold and see, if there
be any sorrow like my sorrow*, Lam. 1. 12.

O the bitter Cries and Complaints that the Broken-hearted have, and make to one another! Still every one imagining that his own Wounds are deepest, and his own Sores fullest of Anguish, and hardest to be Cured. Say they, *If our Iniquities be upon us, and we pine away in them, how can we then live?* Ezek. 33. 10.

Once being at an honest Woman's House, I, after some pause, asked her, How she did? She said, *Very badly*: I asked her, if she was Sick? She answered, *No*: What then? Said I, Are any of your Children ill? She told me, *No*: What, said I, is your Husband amiss? Or do you go back in the World? *No, no*, said she, *but I am afraid I shall not be saved*. And brake out with heavy Heart, saying, *Ah Goodman Bunyan! Christ, and a Pitcher; if I had Christ, though I went and begged my Bread with a Pitcher, 'twould be better with me, than I think it is now*.

This Woman had her Heart broken, this Woman wanted Christ, this Woman was concerned for her Soul: There are but few Women, rich Women, that count

ount Christ, and a Pitcher, better than
the World, their Pride, and Pleasures.
This Woman's Cries are worthy to be re-
corded: 'Twas a Cry that carried in it,
not only a sence of the Want, but also of
the Worth of Christ. This Cry, Christ,
and a Pitcher, made a Melodious Noise
in the Ears of the very Angels.

But I say, few Women cry out thus;
few Women are so in love with their
own Eternal Salvation, as to be willing
to part with all their Lusts and Vanities,
for Jesus Christ, and a Pitcher. Good
Jacob also was thus: *If the Lord, said he,
will give me Bread to eat, and Raiment to
put on, then he shall be my God: Yea, he
showed it should be so. And Jacob vowed
a Vow, saying, If God will be with me,
and keep me in this way that I go, and will
give me Bread to eat, and Raiment to put
on, so that I come again to my Father's
house in Peace: Then shall the Lord be
my God, Gen. 28.*

3. As they bemoan themselves, and
make their Complaints to one and ano-
ther, so they cry to God. O God, said
Jehonadab, *I have cried Day and Night to
thee: But when? Why, when his Soul
was*

was full of Trouble, and his Life grew near to the Grave, *Psal. 88. 1, 2, 3.* Or as it says in another place, *Out of the deep, out of the Belly of Hell cried I:* By such words, expressing what painful condition they were in, when they cried, *Psal. 130. 1. Jonah 2. 2.*

See how God himself words it, *My pleasant Portion, says he, is become a desolate Wilderness, and being desolate, it mourneth unto me, Jer. 12. 11.*

And this also is natural to those whose Heart is broken. Whither goes the Child, when it catcheth harm, but to its Father, to its Mother? Where doth it lay its Head, but in their Laps? Into whose Bosom doth it pour out its Complaint, more especially, but into the Bosom of a Father, of a Mother; because there is Bowels, there is Pity, there is Relief and Succour? And thus it is with them, whose Bones, whose Heart is broken: 'Tis natural to them, they must cry, they can't but cry to him. *Lord heal me, said David, for my Bones are vexed; Lord heal me, for my Soul is vexed, Psal. 6. 1, 2, 3.*

He that cannot cry, feels no pain, sees no want, fears no danger, or else is dead.

Sixthly,

Sixthly, Another Sign of a Broken Heart, and of a Contrite Spirit, is, *It trembleth at God's Word. To him that is Poor, and of a Contrite Spirit, and trembleth at my Word, Isa. 66. 2.*

The Word of God, is an awful Word to a Broken-hearted Man. *Solomon says, The Word of a King is as the Rodding of a Lion:* And if so, what is the Word of God? (For by the Wrath and Fear, is meant the Authoritative Word of a King.)

We have a Proverb, *The Burnt Child dreads the Fire:* The VWhipp'd Child fears the Rod; even so the Broken-hearted fears the VWord of God. Hence you have a Remark set upon them that tremble at God's VWord: To wit, They are they that keep among the Godly; they are they that keep within compass; they are they that are aptest to mourn, and to stand in the Gap, when God is angry; and to turn away his VWrath from a People.

'Tis a sign the VWord of God has had place, and wrought powerfully, when the Heart trembleth at it, is afraid, and stands in awe of it. VWhen *Joseph's* Mistress tempted him to lie with her, he
was

was afraid of the VVord of God; *How shall I do this great Wickedness*, said he, *and sin against God?* He stood in awe of God's VVord, durst not do it, because he kept in remembrance, what a dreadful thing 'twas to Rebel against God's VVord. VVhen Old *Eli* heard that the Ark was taken, his very Heart trembled within him; for he read by that sad loss, that God was angry with *Israel*, and he knew the Anger of God was a great and terrible thing. VVhen *Samuel* went to *Bethlehem*, the Elders of the Town trembled; for they feared that he came to them with some sad Message from God, and they had had Experience of the dread of such things before, *Gen. 39. 7, 8, 9. 1 Sam. 4. 13. 16. 1, 2, 3, 4.*

VVhen *Ezra* would have a Mourning in *Israel* for the Sins of the Land, he sent, *And there came to him, every one that trembled at the Words of the God of Israel, because of the Transgressions of those that had been carried away, Ezek. 9. 4.*

There are, I say, a sort of People, that tremble at the VVords of God, and that are afraid of doing ought that is contrary to them; but they are only such,
with

with whose Souls and Spirits the VWord has had to do. For the rest, they are resolved to go on their Course, let God say what he will. *As for the Word of the Lord, said Rebellious Israel to Jeremiah, which thou hast spoken to us in the Name of the Lord, we will not hearken unto it: But we will do whatsoever thing goeth out of our own Mouth,* Jer. 44. 16, 17. But do you think, that these People did ever feel the Power and Majesty of the VWord of God, to break their Hearts? No verily; had that been so, they would a trembled at the VWords of God, they would a been afraid of the Words of God. God may command some People what he will, they'll do what they list. What care they for God? What care they for his Word? Neither Threats nor Promises, neither Punishments or Favours, will make them obedient to the Word of God; and all because they have not felt the Power of it, their Hearts have not been broken with it. When King *Josias* did but read in God's Book, what Punishment God had threatned against Rebellious *Israel*; though he himself was a holy and good Man, *He humbled himself, he rent his Cloaths, and wept before the*

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Lord,

Lord, and was afraid of the Judgment threatned, 2 Kings 22. 2 Chron. 34.

For he knew what a dreadful thing the Word of God is. Some Men, as I said before, dare do any thing, let the Word of God be never so much against it; but they that tremble at the Word, dare not do so. No, they must make the Word their Rule for all they do; they must go to the Holy Bible, and there enquire what may, or may not be done; for they tremble at the Word.

This then is another Sign, a true Sign that the Heart has been broken, namely, *When the Heart is made afraid of, and trembleth at the Word*, Acts 9. 4, 5, 6. Chap. 16. 29, 30, 31.

Trembling at the Word, is caused by a belief of what is deserved, threatned, and of what will come, if not prevented by Repentance; and therefore the Heart melts, and breaks before the Lord.

I come in the next place to speak to this Question.

But what Necessity is there that the Heart must be broken? Cannot a Man be Saved unless his Heart be broken?

a Broken Heart.

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I answer, avoiding Secret Things, which only belongs to God, there is a necessity of breaking the Heart, in order to salvation; because a Man will not sincerely comply with the means conducing hereunto, until his Heart is broken. For,

First, Man, take him as he comes into the World, as to Spirituals, as to Evangelical Things, in which mainly lyes Man's Eternal Felicity, and there he is as one dead, and so stupified, and wholly in himself, as unconcerned with it: Nor can my Call nor Admonition, that has not a Heart-breaking Power attending of it, bring him to a due Consideration of his present State, and so unto an effectual desire to be Saved.

Many ways God has manifested this :

1. He has threatned Men with Temporal Judgments; yea, sent such Judgments upon them, once and again, over and over, but they will not do. What, says he, *I have given you cleanness of feet, in all your Cities; I have withholden the Rain from you; I have smitten you with Blasting and Mildew; I have*

sent among you the Pestilence; I have overthrown some of you, as God overthrew Sodom and Gomorrah; yet have ye not returned unto me, saith the Lord, Amos 4. 6, 7, 8, 9, 10, 11.

See here! Here is Judgment upon Judgment, Stroke after Stroke, Punishment after Punishment, but all will not do, unless the Heart is broken! Yea, another Prophet seems to say, that such things, instead of converting the Soul, sets it further off: If Heart-breaking Work attend such Strokes, *Why should ye be stricken any more?* Says he; *ye will revolt more and more,* Isa. 1. 5.

Man's Heart is fenced, it is grown gross, there is a Skin, that like a Coat of Mail, has wrapp'd it up, and enclosed it on every side. This Skin, this Coat of Mail, unless it be cut off and taken away, the Heart remains untouched; whole; and so as unconcerned, whatever Judgments or Afflictions light upon the Body; *Mat. 13. 15. Acts 28. 27.*

This which I call the Coat of Mail, the Sence of the Heart, has two great Names in Scripture. It is called, the Fore-skin of the Heart, and the *Armour*

in which the Devil trusteth, Deut. 10. 16. Luke 11. 22.

Because these shield and fence the Heart from all Gospel Doctrine, and from all legal Punishments; nothing can come at it, till these are removed. Therefore in order unto Conversion, the Heart is said to be Circumcised; that is, this Fore-skin is taken away, and this Coat of Mail is spoiled. *I will circumcise thy Heart, saith he, to love the Lord thy God with all thy Heart, (and then the Devil's Goods are spoiled) that thou maist live,* Deut. 30. 6. Luke 11. 22.

And now the Heart lies open, now the Word will prick, cut, and pierce it; and it being cut, prick'd, and pierced, it bleeds, it faints, it falls, and dies at the Foot of God, unless it is supported by the Grace and Love of God in Jesus Christ.

Conversion, you know, begins at the Heart; but if the Heart be so secured by Sin and Satan, as I have said, all Judgments are, while that is so, in vain. Hence *Moses*, after he had made a long Relation of Mercy and Judgment unto the Children of *Israel*, suggests, that yet the great thing was wanting to them; and

that thing was, *An Heart to perceive and Eyes to see, and Ears to hear, unto that day, Deut. 29. 2, 3.*

Their Hearts were as yet not touched to the quick, were not awakened, and wounded by the Holy Word of God, and made tremble at its Truth and Terroure.

But, I say, before the Heart be touched, prick'd, made smart, &c. how can it be thought, be the Danger never so great, that it should repent, cry, bow, and break at the Foot of God, and supplicate there for Mercy? And yet thus it must do; for thus God has ordained, and thus God has appointed it; nor can Men be Saved without it.

But, I say, Can a Man, spiritually dead, a stupid Man, whose Heart is past feeling, do this, before he has his dead and stupid Heart awakened, to see and feel its State and Misery without it? But,

Secondly, Man, take him as he comes into the World, (and how wise soever he is, in worldly and temporal things) he is yet a Fool, as to that which is Spiritual and Heavenly. Hence, he says, *The natural Man receiveth not the things that*

that are of the Spirit of God; for they are foolishness to him, (because he is indeed a Fool to them) neither, says the Text, can he know them, for they are spiritually discerned, 1 Cor. 2. 14.

But, how now? Must this Fool be made wise? VVhy VVisdom must be put into his Heart, Job 38. 36.

Now none can put it there but God; and how doth he put it there, but by making room there for it, by taking away the thing which hinders, which is that Folly and Madnes which naturally dwelleth there? But how doth he take that away, but by a severe chastising of his Soul for it, until he has made him weary of it? The VVhip and Stripes are provided for the Natural Fool, and so it is for him that is spiritually so, Prov. 19. 29.

Solomon intimates, that 'tis a hard thing to make a Fool become wise. *Though thou shouldest bray a Fool in a Morter among Wheat, with a Pestle, yet will not his foolishness depart from him,* Prov. 27. 22.

By this it appears, that it is a hard thing to make a Fool a Wise Man. To bray one in a Morter is a dreadful thing,

to bray one there with a Pestle; and yet it seems a Whip, a Morter and a Pestil is the way. And if this is the way to make one wise in this World; and if all this will hardly do, how must the Fool that is so in Spirituals, be whipp'd, and beaten, and stripped, before he is made Wise therein? Yea, his Heart must be put into God's Morter, and must be beaten; yea, brayed there with the Pestle of the Law, before it loves to hearken unto heavenly things. It is a great word in *Jeremiah*, *Through Deceit*, that is, Folly, *they refuse to know me, saith the Lord*. And what follows? Why, *Therefore thus saith the Lord, behold I will melt them, and try them*, (that is, with Fire) *for how shall I do for the Daughter of my People?* Jer. 9. 6, 7.

I will melt them; I will put them into my Furnace, and there will I try them; and there I will make them know me, saith the Lord. When *David* was under Spiritual Chastisement for his Sin, and had his Heart under the breaking Hand of God, then he said, *God should make him know Wisdom*, Psal. 51. 6.

Now

Now he was in the Morter, now he was in the Furnace, now he was bruised and melted; yea, now his Bones, his Heart was breaking; and now his Folly was departing. Now, says he, *Thou shalt make me to know Wisdom.* If I know any thing of the way of God with US Fools, there is nothing else will make us Wise Men; yea, a Thousand Breakings will not make us so Wise as we should be.

We say, *Wisdom is not good till 'tis Bought;* and he that buys it, according to the intencion of that Proverb, usually smarts for it. *The Fool is Wise in his own Conceit:* Wherefore, there is a double difficulty attends him, before he can be wise indeed: Not only his Folly, but his Wisdom must be removed from him; and how shall that be, but by a ripping up of his Heart, by some sore Conviction, that may shew him plainly, that his Wisdom is his Folly, and that which will undo him. A Fool loves his Folly; that is, as Treasure; so much is he in love with it. Now then, it must be a great thing that must make a Fool forsake his Folly. The Foolish will not weigh, not

consider, not compare Wisdom with their Folly. *Folly is joy to him that is destitute of Wisdom: As a Dog returneth to his Vomit, so a Fool returneth to his Folly.* So loth are they when driven from it, to let it go, to let it depart from them, *Prov. 15. 21. Chap. 26. 11.*

Wherefore, there must go a great deal to the making of a Man a Christian; for as to that, every Man's a Fool; yea, the greatest Fool, the most unconcerned Fool, the most self-willed Fool of all Fools: Yea, one that will not be turned from his Folly, but by the breaking of his Heart. *David* was one of these Fools; *Manasseh* was one of these Fools; *Saul*, otherwise called *Paul*, was one of these Fools; and so was I, and that the biggest of all.

Thirdly, Man, take him as he comes into the World, and he is not only a dead Man, and a Fool, but a proud Man also. Pride is one of those Sins that first sheweth it self to Children; yea, and it grows up with them, and mixeth it self with all they do: But it lies most hid, most deep in Man as to his Soul Concerns. For the Nature of Sin, as Sin, is not only to be vile,

vile, but to hide its vileness from the Soul. Hence many think they do well when they sin. *Jonah* thought he did well to be angry with God. The *Pharisees* thought they did well, when they said, Christ had a Devil; and *Paul* thought verily, that he ought to do many things against, or contrary to the Name of *Jesus*; which he also did with great madness, *John* 4. 9. *John* 8. 48. *Acts* 26. 9, 10.

And thus Sin puffs up Men with Pride, and a Conceit of themselves, that they are a thousand times better than they are. Hence they think, they are the Children of God, when they are the Children of the Devil; and that they are something, as to Christianity, when they neither are such, nor know what it is that they must have to make them such, *John* 8. 41, 42, 43, 44. *Gal.* 6. 3.

Now, whence flows this, but from Pride, and a Self-conceit of themselves; and that their State is good for another World, when they are yet in their Sins, and under the Curse of God: Yea, and this Pride is so strong and high, and yet so hid in them, that all the Ministers in the

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the World cannot perswade them that this is Pride, not Grace, in which they are so confident.

Hence they slight all Reproofs, Rebukes, Threatnings, or Admonitions that are prest upon them, to prevail with them to take heed, that they be not herein deceived. *Hear ye, saith the Prophet, and give ear; be not proud, for the Lord hath spoken, Jer. 13. 15. And if ye will not hear it, my Soul shall weep in secret for your Pride, (Verse 17.)* And what was the Conclusion? Why, *All the proud Men stood out still, and maintained their resistance of God, and his Holy Prophet, Chap. 43. 2.*

Nor is there any thing that will prevail with these, to the saving of their Souls, until their Hearts are broken. *David*, after he had defiled *Bathsheba*, and slay'd her Husband, yet boasted himself in his Justice and Holiness, and would by all means have the Man put to Death, that had but taken the poor Man's Lamb, *2 Sam. 12. 1, 2, 3, 4, 5, 6.* When, alas poor Soul! Himself was the great Transgressor. But, would he believe it? No, no, he stood upon the vindicating of himself

himself to be a just Doer; nor would he be made to fall, until *Nathan* by Authority from God, did tell him, That he was the Man, whom himself had condemned. *Thou art the Man*, said he: At which word his Conscience was awakened, his Heart wounded, and so his Soul made to fall under the Burthen of his guilt, at the Feet of the God of Heaven for Mercy, Verse 7, 8, 9, 10, 11, 12, 13.

Ah! Pride, Pride! Thou art that which holds many a Man in the Chains of his Sins: Thou art it, thou curst Self-conceit, that keepest them from believing that their State is Damnable. *The Wicked through the Pride of his Countenance, will not seek after God*, Psal. 10. 4. And if there is so much in the Pride of his Countenance, what is there, think you, in the Pride of his Heart?

Therefore *Job* says, It is to hide Pride from Man, and so to save his Soul from Hell, That God chasteneth him with pain upon his Bed, until the multitude of his Bones stick out, and until his Life draws nigh to the Destroyer, *Job* 33. 17, 18, 19, 20, 21, 22.

The Excellency of

'Tis an hard thing to take a Man off of his Pride, and make him, instead of trusting in, and boasting of his Goodness, Wisdom, Honesty, and the like; to see himself a Sinner, a Fool; yea, a Man that is cruel as to his own Immortal Soul.

Pride of Heart has a power in it, and is therefore compared to an Iron Sinew, and an Iron Chain, by which they are made stout; and with which, they are held in that stoutness, to oppose the Lord, and drive his Word from their Hearts, *Levit. 26. 19. Psal. 73. 6.*

This was the Sin of Devils, and it is the Sin of Man; and the Sin, I say, from which no Man can be delivered until his Heart is broken; and then his Pride is spoiled, then he'll be glad to yield.

If a Man be proud of his Strength or Manhood, a broken Leg will maul him: And if a Man be proud of his Goodness, a broken Heart will maul him; because, as has been said, a broken Heart comes by the discovery and charge of Sin, by the Power of God upon the Conscience.

Fourthly, Man, take him as he comes into the World, and he is not only a dead Man,

Man, a Fool, and Proud; but also Self-willed and Head-strong, 2 Pet. 2. 10.

A stubborn ungain Creature is Man, afore his Heart is broken. Hence they are so often called Rebels, Rebellious and Disobedient: They will only do what they list. *All day long, says God, have I stretched out my hand, to a disobedient and gainsaying people.*

And hence again, they are compared to a Self-willed or Head-strong Horse, that will in spite of his Rider, rush into the Battel. *Every one, says God, turneth to his course, and as the Horse rusheth into the battle, Jer. 8. 16.*

They say, *With our tongues we will prevail, our lips are our own; who is Lord over us, Psal. 12. 4.*

Hence they are said to stop their Ear, to pull away their Shoulder, to shut their Eyes, and harden their Hearts against the Words of God, *and to contemn the Counsel of the most High, Zech. 7. 10, 11, 12. Psal. 107. 11.*

They are fitly compared to the Rebellious Son, who would not be ruled by his Parents; or to the Prodigal, who would have all in his own hand, and remove him-

himself far away from Father, and Father's House, *Deut.* 21. 20. *Luke* 15. 13.

Now for such Creatures, nothing will do but violence. The stubborn Son must be stoned till he dies; and the Prodigal must be famished out of all: Nothing else, I say, will do. Their self-willed, stubborn Heart, will not comply with the Will of God, before 'tis broken, *Deut.* 21. 21. *Luke* 15. 14, 15, 16, 17.

These are they that are called the stout-hearted; these are said to be far from Righteousness, and so will remain until their Hearts are broken; for so they must be made to know themselves, *Isa.* 9. 9, 10, 11.

Fifthly, Man, as he comes into the World, is not only a dead Man, a Fool, Proud, and Self-willed; but also a fearless Creature. *There is*, saith the Text, *no fear of God before their eyes*, *Rom.* 3. 18.

No fear of God. There is fear of Man, fear of losing his Favour, his Love, his Good-will, his Help, his Friendship: This is seen every-where; How does the Poor fear the Rich, the Weak fear the Strong; and those that are Threatned, them
that

that Threaten? But, come now to God, why none fears him; that is, by Nature, none reverence him; they neither fear his Frowns, nor seek his Favour, nor enquire, how they may escape his revenging Hand, that is lifted up against their Sins, and their Souls, because of Sin. Little things, they fear the losing of them; but the Soul they are not afraid to lose. *They fear not me, saith the Lord, Mal. 3. 5.*

How many times are some Men put in mind of *DEATH*, by Sicknes upon themselves, by *Graves*, by the Death of others?

How many times are they put in mind of *HELL*, by reading the Word, by lashes of Conscience; and by some, that go roaring in Despair out of this World.

How many times are they put in mind of the Day of Judgment? As,

1. *By God's binding the Fallen Angels over to Judgment.*

2. *By the drowning of the Old World,* 2 Pet. 2. 4, 5. Jude 6. 7.

3. *By the Burning of Sodom and Gomorrah with Fire from Heaven,* 2 Pet. 2. 6. Jude 7.

4. *By*

4. *By Appointing a Day*, Acts 17. 29, 30, 31.

5. *By appointing a Judge*, Acts 10. 40, 41, 42.

6. *By Reserving their Crimes in Records*, Isa. 30. 8. Rev. 20. 12.

7. *By Appointing and Preparing of Witnesses*, Rom. 12. 15.

8. *And by Promising, yea Threatning, yea, Resolving to call the whole World to his Bar, there to be judged, for all which they have done and said; and for every Secret Thing*, Mat. 25. 31, 32, 33. Chap. 12. 36. Eccles. 11. 9. Chap. 12. 14.

And yet they fear not God: Alas! They believe not these things: These things, to carnal Men, are like *Lot's* preaching to his Sons and Daughters, that were in *Sodom*. When he told them, that God would destroy that place, *He seem'd unto them as one that mocked*; and his Words to them were as *idle Tales*, Gen. 19. 14.

Fearless Men are not won by words: Blows, Wounds, and Killings, are the things that must bring them under fear. How many struggling fits, had *Israel* with God in the Wilderness? How many times did

did they declare, that there they feared him not? And observe, they were seldom, if ever, brought to fear and dread his glorious Name, unless he beset them round with Death and the Grave: nothing, nothing but a severe hand, will make the fearless fear. Hence, to speak after the manner of Men, God is put upon it, to go this way with Sinners, when he would save their Souls; even bring them, and lay them at the mouth, and within sight of Hell and Everlasting Damnation; and there also charge them with sin and guilt, to the breaking of their Hearts, before they will fear his Name.

Sixthly, Man, as he comes into the World, is not only a dead Man, a Fool, Proud, Self-willed and Fearless; but he is a false Believer concerning God. Let God report of himself never so plainly, Man by Nature will not believe this Report of him: No, *They are become vain in their imaginations, and their foolish heart is darkned: wherefore they turn the glory of God, which is his Truth, into a lye,* Rom. 1. 21, 22, 23, 24, 25.

1. God says, *He sees*; They say, *He seeth not*: God saith, *He knows*:
They

They say, *He doth not know*: God saith, *None is like to Himself*: Yet they say, *He is altogether like to them*: God saith, *None shall keep his door for nought*: They say, *'Tis in vain, and to no profit to serve him*: He saith, *He will do good*: They say, *He will neither do good nor evil*, Job 22. 13, 14. Psal. 50. 21. Job 21. 14, 15. Mal. 3. 14. Zeph. 1. 12.

Thus they fallſly believe concerning God: *Yea, as to the Word of his Grace, and the Revelation of his Mercy in Chriſt*. They ſtick not to ſay by their Practice, (for a wicked Man) *ſpeaketh with his Feet*, Prov. 6. 13. that that is a ſtark Lie, and not to be truſted to, *1 John 5. 10.*

Now, what ſhall God do to ſave theſe Men? If he hides himſelf, and conceals his Glory, they periſh: if he ſends to them by his Meſſengers, and forbears to come to them himſelf, they periſh: if he comes to them and forbears to work upon them by his Word, they periſh: if he worketh on them, but not effectually, they periſh: if he works effectually, he muſt break their Hearts, and make them, as Men wounded to Death, fall at his Feet for Mercy, or there can be no good done on them; they will not rightly believe,

believe, until he fires them out of their mis-belief; and makes them to know, by the breaking of their Bones for their false Faith, that he is, and will be what he has said of himself, in his Holy Word. The Heart therefore must be broken, before the Man can come to good.

Seventhly, Man, as he comes into the World, is not only a dead Man, a Fool, Proud, Self-willed, Fearless and false Believer, but a great lover of Sin. He is captivated, ravished, drowned in the Delights of it. Hence it says, They love Sin, delight in Lies, do take pleasure in Iniquity, and in them that do it; that they sport themselves in their own Deceivings, and glory in their Shame, *John 3. 19. Psal. 62. 4. Rom. 1. 32. 2 Pet. 2. 13. Phil. 3. 19.*

This is the temper of Man by Nature, for Sin is mixed with, and has the mastery of all the Powers of his Soul. Hence, they are said to be Captives to it, and to be led Captive into the Pleasures of it, at the will of the Devil, *2 Tim. 2. 26.*

And you know, 'tis not an easie thing to break Love, or to take the Affections off of that Object, on which they are so deeply,

deeply set, in which they are so deeply rooted, as Man's Heart is in his Sins. Alas! how many are there, that contemn all the Allurements of Heaven, and that trample upon all the Threatnings of God, and that say, *Tush*, at all the Flames of Hell, whenever they are propounded, as motives to work them off their sinful Delights? So fixed are they, so mad are they, upon these beastly Idols: Yea, he that shall take in hand, to stop their course in this their way, is, as he that shall attempt to prevent the raging Waves of the Sea, from their course, when driven by the mighty Winds.

When Men are somewhat put to it, when Reason and Conscience shall begin a little to hearken to a Preacher, or a Judgment, that shall begin to hunt for Iniquity, how many tricks, evasions, excuses, demurs, delays, and hiding-holes will they make, invent, and find, to hide and preserve their sweet Sins, with themselves, and their Souls, in the delights of them, to their own eternal perdition. Hence they endeavour to stifle Conscience, to choak Convictions, to forget God, to make themselves Atheists, to contradict Preachers that are plain and honest,

honest, and to heap to themselves such of them only, as are like themselves, That speak unto them smooth things, and prophesie deceits; yea, they say themselves to such Preachers, *Get ye out of the way; turn aside out of the path; cause the Holy One of Israel to cease from before us,* Isa. 30. 8, 9, 10, 11.

If they be followed still, and Conscience and Guilt shall, like Blood-hounds find them out in their secret places, and roar against them for their wicked Lives; then they will flatter, cogg, dissemble and lie against their Souls, promising to mend, to turn, to repent, and grow better shortly; and all to daff off Convictions and Molestations, in their wicked ways; that they may yet pursue their Lusts, their Pleasures and sinful Delights in quiet, without controul.

Yea, further, I have known some that have been made to roar like Bears; to yell like Dragons, and to howl like Dogs, by reason of the weight of guilt, and the lashes of Hell upon their Conscience, for their evil deeds; who have, so soon as their present Torments and Fears were gone, returned again with the Dog to his Vomit;

Vornit; or as the Sow that washed, to her wallowing in the mire, *Hof. 7. 14. 2 Pet. 2. 20, 21, 22.*

Once again, Some have been made taste of the good Word of God, of the Joy of Heaven, and of the Powers of the World to come; and yet could not by any one; nay, by all of these, be made to break their League for ever with their Lusts and Sins, *Heb. 6. 1, 2, 3, 4, 5. Luke 8. 13. John 5. 33, 34, 35.*

O Lord! What's Man, that thou art mindful of him? Wherein is he to be accounted of? He has sinned against thee; he loves his sins more than thee. He is a lover of Pleasures, more than he is a lover of God.

But now, how shall this Man be reclaimed from this sin? How shall he be brought, wrought, and made to be out of love with it? Doubtless, it can be by no other means, by what we can see in the Word, but by the wounding, breaking, and disabling of the Heart that loves it; and by that means, making it a Plague and Gall unto it. Sin may be made an Affliction, and as Gall and Wormwood to them that love it; but the making of it so bitter

bitter a thing to such a Man, will not be done, but by great and sore means. I remember we had in our Town, some time since, a little Girl, that loved to eat the heads of foul Tobacco-pipes, and neither Rod, nor good VVords could reclaim her, and make her leave them: So her Father takes Advice of a Doctor, to wean her from them; and 'twas this: 'Take, saith 'he, a great many of the foulest Tobacco-pipe-heads you can get, and boyl them 'in Milk, and make a Posset of that 'Milk, and make your Daughter drink 'the Posset-drink up. He did so, and gave his Girl it, and made her drink it up; the which became so irksom and nauceous to her Stomach, and made her so Sick, that she could never abide to meddle with Tobacco-pipe-heads any more, and so was Cured of that Disease.

Thou lovest thy Sin, and neither Rod, nor good Words, will as yet reclaim thee; well, take heed; if thou wilt not be reclaimed, God will make thee a Posset of them, which shall be so bitter to thy Soul, so irksom to thy Taste, so loathsom to thy Mind, and so afflicting to thy Heart, that it shall break it with

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Sickness

Sickness and Grief, till it be loathsome to thee: I say, thus he will do, if he loves thee: If not, he will suffer thee to take thy Course, and will let thee go on with thy Tobacco-pipe-heads.

The Children of *Israel* will have Flesh, must have Flesh; they weep, cry, and murmur, because they have not Flesh. The Bread of Heaven, that's but light and sorry stuff in their esteem, *Numb.* 1, 2, 3, 4, 5, 6.

Moses goes and tells God, how the People despised his Heavenly Bread, and how they longed, lusted, and desired to be fed with Flesh. Well, says God, they shall have Flesh, they shall have their fill of Flesh: I will feed them with it; they shall have to the full; and that, *Not for a day, or two days, or five days, neither ten days, nor twenty days; but even a whole Month, until it come out at their Nostrils, and it be loathsome unto them; because they have despised the Lord,* *Numb.* 11. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

He can tell how to make that loathsome to thee, on which thou most dost set thine evil Heart: And he will do so, if he

he loves thee; else, as I said, he will not make thee Sick by smiting of thee, nor punish thee for, or when thou committest Whoredom, but will let thee alone till the Judgment-day, and call thee to a Reckoning for all thy Sins then. But to pass this.

Eighthly, Man, as he comes into the World, is not only a dead Man, a Fool, Proud, Self-willed, Fearless, a false Believer, and a Lover of Sin; but a wild Man. He is of the wild Olive-tree, of that which is wild by Nature, *Rom. 11.*

17, 24.

So in another place, Man by Nature is compared to the Ass, to a wild Ass: *For vain or empty Man would be wise; though Man be born as a wild Asses Colt, Job 11. 12.*

Isaac was a Figure of Christ, and of all Converted Men, *Gal. 4. 28.*

But *Ishmael* was a Figure of Man by Nature: And the Holy Ghost, as to that, saith this of him; *And he will be a wild Man, Gen. 16. 12.* This Man, I say, was a Figure of all Carnal Men in their wildness, or estrangedness from God. Hence 'tis said of the Prodigal at his Con-

version, That he came to himself then; implying, that he was mad, wild, or out of his Wits afore, *Luke 15. 17.*

I know there is a difference sometimes betwixt one's being Wild and Mad: Yet, sometimes wildness arriveth to that degree, as to give one rightly the denomination of being Mad: And 'tis always true in Spirituals; namely, that he that is wild, as to God, is Mad, or besides himself; and so not capable, before he is tamed, of minding his own Eternal Good as he should.

There are these several things, that are Tokens of one wild or mad; and they all meet in a Carnal Man.

1. A wild or mad Man, gives no heed to good Counsel: The Frenzy of his Head shuts all out, and by its force, leads him away from Men that are wise and sober; and thus it is with Carnal Men. Good Counsel is to them as Pearls are, that are cast afore Swine. It is trampled under foot of them, and the Man is despised that brings it. *The poor Man's Wisdom is despised, and his Words are not heard, Mat. 7. 6. Eccl. 9. 16.*

2. A

2. A wild or mad Man, let him alone, and he will greatly busie himself all his Life, to accomplish that, which when it is compleated, amounts to nothing. The Work, the Toyl, the Travel of such an one, comes to nothing, save to declare, that he was out of his Wits that did it. *David* imitating of such an one, Scrabled upon the Gate of the King, as Fools do with Chalk; and like to this, is all the VVork, of all Carnal Men in the VVorld, 1 Sam. 21. 12, 13.

Hence, such an one is said to labour for the VVind, or for what will amount to no more, than if he *filled his Belly with the East-wind*, Eccles. 5. 16. Job 15. 2.

3. A wild or mad Man, if you set him to do any thing, and he does it; he will yet do it, not by, or according to your bidding, but after the Folly of his own wild fancy; even as *Jehu* executed the Commandment of the Lord; he did it in his own madness, taking no heed to the Commandment of the Lord, 2 Kings 9. 20. Chap. 10. 31.

And thus do Carnal Men do, when they meddle with any of God's Matters; as Hearing, Praying, Reading, Profes-

sing; they do all according to their own wild Fancy: They take no heed to do these, after the Commandment of the Lord.

4. VVild or mad Men, if they deck or array themselves with ought, as many times they do, why, the Spirit of their VVildness or Frenzy, appears even in the Mode and VVay, in which they do it. Either the things themselves, which they make use of for that purpose, are very Toys and Trifles; or if they seem to be better, they are put on after an Antick manner; rather to the rendring of them ridiculous, than to bespeak them sober, judicious, or wise: And so do natural Men array themselves, with what they would be accepted in with God. VVould one in his VVits, think to make himself fine or acceptable to Men, by arraying himself in Menstruous Cloaths, or by painting his Face with dross and dung? And yet, this is the finery of Carnal Men, when they approach for Acceptance into the presence of God, *Isa. 64. 6. Phil. 3. 7, 8.*

O the wildness, the frenzy, the madness that possesses the Heart and Mind of Carnal Men! They walk according to the

the course of this VWorld, according to, or after that Spirit, which is in Truth, the Spirit of the Devil, which worketh in the Children of Disobedience, Eph. 2. 1, 2, 3.

But, do they believe, that thus it is with them? No, they are in their own Accounts, as other mad Men are, the only Ones in the VWorld. Hence they are so taken, and tickled with their own frantick motions, and deride all else that dwell in the VWorld.

But which is the way to make one that is wild, or a mad Man, sober? To let him alone, will not do it; to give him good words only, will not do it. No, he must be tamed, means must be used to tame him. He brought down their Heart with Labour, or by continual Molestation; as you have it, Psal. 107. 10, 11, 12. He speaketh there of mad Men, *That are kept up in Darkness, and bound in Afflictions and Irons, because they rebelled against the Words of God, and contemned the Counsel of the most High.*

This therefore is the way to deal with such, and none but God can so deal with them. They must be taken, they must

be separated from Men; they must be laid in Chains, in Darkness, Afflictions and Irons: They must be blooded, half-starved, whipped, purged, and be dealt with, as mad People are dealt with. And thus they must be dealt with, till they come to themselves, and cry out in their Distresses: *And then they cry to the Lord in their Troubles, and he saveth them out of their Distresses: Then he brings them out of Darkness, and the shadow of Death; and breaks their Bands in sunder,* Psal. 107. 13, 14, 15.

Thus, I say, God tames the wild, and brings mad Prodigals to themselves, and so to him for Mercy.

Ninthly, Man, as he comes into the VVorld, is not only a dead Man, a Fool, Proud, Self-willed, Fearless, a False Believer, a Lover of Sin, and a wild Man; but a Man that dis-relishes the Things of the Kingdom of God. I told you before, that Unconverted Man, is such as did not taste things: But now I add, that he dis-relishes things, he calls bitter things, sweet; and sweet, bitter; he judges quite amiss. These are they God threatneth with a VVoe. *Woe to them that call Evil,*

Evil, Good, and Good, Evil; that put Darknes for Light, and Light for Darknes; that put Bitter for Sweet, and Sweet for Bitter, Isa. 5. 20.

This latter part of this Text, shews us evidently, that the things of God are dis-relished by some. They call his sweet things, bitter; and the Devil's bitter things, sweet; and all this is for want of a broken Heart. A broken Heart, relishes otherwise than an whole, or unbroken one doth.

A Man that has no Pain, or bodily Distress, cannot find, or feel Vertue or Good, in the most Sovereign Plaister, were it applied to Arm or Leg; no, he rather says, Away with these stinking daubing things. O! but lay the same Plaisters where there is need, and the Patient will relish, and taste, and savour the goodness of them; yea, will prize and commend them to others.

Thus it is in Spirituals. The World, they know not what the Anguish or Pain of a broken Heart means; they say, *Who will shew us any good?* That is, better than we find in our Sports, Pleasures, Estates, and Preferments? *There be ma-*

ny, says the Psalmist, *Speak after this sort*: But what says the distressed Man? Why, Lord, *lift thou up the light of thy Countenance upon us*. And then adds, *Thou hast put gladness in our Heart*; namely, by the Light of thy Countenance, for that is the Plaister for a broken Heart. *Thou hast put gladness in our Heart, more than in the time that their Corn and their Wine encreaseth*, Psal. 4. 1, 6, 7.

O! A broken Heart can favour Pardon, can favour the Consolations of the Holy Ghost. Yea, as a hungry or thirsty Man prizes Bread and Water, in the want thereof, so do the broken in Heart prize, and set an high esteem on the things of the Lord Jesus: His Flesh, his Blood, his Promise, and the Light of his Countenance, are the only sweet things, both to Scent and Taste, to those that are of a wounded Spirit. The full Soul loatheth the Honey-comb; the whole despise the Gospel, they favour not the things that are of God.

If twenty Men were to hear a Pardon read, and but one of those twenty were Condemned to Die; and the Pardon was for

for none but such; which of these Men, think you, would taste the Sweetness of that Pardon, they who were not, or he that was Condemned? The Condemned Man doubtless.

This is the Case in hand: The broken in Heart is a Condemned Man: Yea, 'tis Sence of Condemnation, with other things, that has indeed broken his Heart, nor is there any thing but Sence of Forgiveness, that can bind it up, or heal it. But could that heal it, could he not taste, truly taste, or rightly relish this Forgiveness? No. Forgiveness would be to him, as it is to him that has not Sence of want of it.

But, I say, what's the reason some so prize what others so despise, since they both stand in need of the same Grace, and Mercy of God in Christ? Why, the one sees, and the other sees nothing of this woful, miserable State. And thus have I shewed you the necessity of a Broken Heart.

1. Man is *Dead*, and must be *Quickned*.
2. Man is a *Fool*, and must be *made Wise*.
3. Man is *Proud*, and must be *Humbled*.

4. Man.

The Excellency of

4. Man is *Self-willed*, and must be *Broken*.

5. Man is *Fearless*, and must be *made to Consider*.

6. Man is a *False Believer*, and must be *Rectified*.

7. Man is a *Lover of Sin*, and must be *Weaned from it*.

8. Man is *Wild*, and must be *Tamed*.

9. Man *disrelishes the Things of God*, and can take no favour in them, until his Heart is broken.

And thus I have done with this, and shall next come to the Reasons of the Point; namely, to shew you, *Why, or how it comes to pass, that a Broken Heart, a Heart truly Contrite, is to God such an excellent thing.*

That to him it is so, we have proved by Six Demonstrations: What it is, we have shewed by the Six Signs thereof: That it must be, is manifest by those Nine Reasons, but now urged: And why it is with God, or in his esteem, an excellent thing, that is shewn by that which follows.

First,

First, A broken Heart is the handy-work of God; an Heart of his own preparing, for his own Service: It is a Sacrifice of his own providing, of his providing for himself. As *Abraham* said in another Case, *God will provide himself a Lamb*, Gen. 22. 8.

Hence it is said, The preparation of the Heart in Man, &c. is from the Lord. And again, *God maketh my Heart soft, and the Almighty troubleth me*, Job 23. 16.

The Heart, as it is by Nature hard, stupid, and impenetrable; so it remains, and so will remain, until God, as was said, bruise it with his Hammer, and melts it with his Fire.

The stony Nature of it, is therefore said to be taken away of God. *I will take away the stony Heart out of your Flesh, and will give you, saith he, an Heart of Flesh*, Ezek. 36. 26.

I will take away the stony Heart, or the stoniness, or the hardness of your Heart, and I will give you an Heart of Flesh; that is, I will make your Heart sensible, soft, wieldable, governable, and penitent. Sometimes he bids Men rent their Hearts, not because they can, but

to convince them rather, that though it must be so, they cannot do it: So he bids them make themselves a new Heart, and a new Spirit, for the same purpose also; for if God doth not rent it, it remains unrent; if God makes it not new, it abides an old one still.

This is that that is meant, by his *bending of Men for himself*, and of his working in them that which is pleasing in his sight, *Zach. 9. 13.*

The Heart, Soul, or Spirit, as in it self, as it came from God's Fingers, a precious thing, a thing in God's Account worth more than all the World; this Heart, Soul or Spirit; Sin has hardened, the Devil has bewitched, the World has deceived. This Heart thus beguiled, God coveteth and desireth: *My Son, saith he, give me thy Heart, and let thine eyes observe my ways, Prov. 30. 26.*

This Man cannot do this thing, for that his heart has the mastery of him, will not but carry him after all manner of vanity. What now must be done? Why, God must take the Heart by storm, by power, and bring it to a compliance with the Word: But the Heart of it self, will
not,

not, it is deluded, carried away to another than God. Wherefore, God now be- takes him to his Sword, and brings down the Heart with Labour; opens it, and drives out the strong Man armed, that did keep it; wounds it, and makes it smart for its Rebellion, that it may cry; so he rectifies it for himself. *He maketh sore, and bindeth up; he woundeth, and his bands make whole,* Job 5. 18.

Thus having wrought it for himself, it becomes his Habitation, his Dwelling- place: *That Christ might dwell in your heart by faith.*

But I would not swerve from the thing in hand. I have told you, a Broken-heart is the handy-work of God, a Sacrifice of his own preparing; a Material fitted for himself.

1. By breaking of the Heart he openeth it, and makes it a Receptacle for the Gra- ces of his Spirit; that's the Cabinet, when unlocked, where God lays up the Jewels of the Gospel: There he puts his fear; *I will put my fear in their heart:* There he writes his Law: *I will write my Law in their heart.* There he puts his Spirit, *I will put my spirit within you,* Jer.

Jer. 31. 31, 32, 33. chap. 32. 39, 40, 41.
Ezek. 36. 26, 27.

The Heart, I say, God chuses for his Cabinet: There he hides his Treasure, there is the seat of Justice, Mercy, and of every Grace of God: I mean, when 'tis broken, made contrite, and so regulated by the Holy Word.

2. The Heart when broken, is like Sweet Gums and Spices, when beaten: For as such cast their fragrant Scent into the Nostrils of Men; so the Heart when broken, casts its sweet Smells in the Nostrils of God. The Incense, which was a Type of Prayer of Old, was to be beaten or bruised, and so to be burned in the Censer. The Heart must be beaten or bruised, and then the sweet Scent will come out; even Groans, and Cries, and Sighs for the Mercy of God; which Cries, &c. to him, are a very excellent thing, and pleasing in his Nostrils.

Secondly, A Broken-heart is in the sight of God, an excellent thing: because a broken Heart is submissive; it falleth before God, and giveth to him his Glory. All this is true from a multitude of Scriptures, which I need not here mention.

Hence

Hence such a Heart is called an honest Heart, a good Heart, a perfect Heart, a Heart fearing God; and such as is found in God's Statutes.

Now this cannot but be an excellent thing, if we consider, that by such a Heart, unfeigned Obedience is yielded unto him that calleth for it. *You have obeyed from the Heart;* says Paul to them at Rome, *that Form of Doctrine which was delivered unto you,* Rom. 6.

Alas! the Heart before 'tis broken and made contrite, is quite of another temper; *'Tis not subject to the Law of God, neither indeed can be.* The great stir before the Heart is broken, is about who shall be Lord, God, or the Sinner: True, the right of Dominion is the Lord's, but the Sinner will not suffer it, but will be ALL himself; saying, *Who is Lord over us;* and again, say they to God, *We are Lords, we will come no more unto thee,* Psal. 12. 4. Jer. 2. 31.

This also is evident by their Practice; God may say what he will, but they will do what they list. *Keep my Sabbath,* says God: *I will not,* says the Sinner. *Leave your Whoring,* says God; *I will not,* says the

the Sinner. *Do not tell Lies, nor Swear, nor Curse, nor Blaspheme my holy Name,* says God: *O but I will,* says the Sinner. *Turn to me,* says God; *I will not,* says the Sinner. *The Right of Dominion is mine,* says God; but like that young Rebel, *1 Kings 1. 5. I will be King,* says the Sinner. Now this is intollerable, this is unsufferable, and every Sinner by Practice says thus; for they have not submitted themselves unto the righteousness of God.

Here can be no Concord, no Communion, no Agreement, no Fellowship. Here, here is Enmity on the one side, and flaming Justice on the other, *2 Cor. 6. 14, 15, 16. Zech. 11. 8.*

And what delight, what content, what pleasure can God take in such Men? None at all; No, tho' they should be mingled with the best of the Saints of God; yea, tho' the best of Saints should supplicate for them. Thus, says *Jeremiah*, *said the Lord unto me, Though Moses and Samuel stood before me, that is, to pray for them, yet my mind could not be towards this People; cast them out of my sight, and let them go forth, Jer. 1. 14.*

Here

Here is nought but open War, Acts of Hostility, and shameful Rebellion on the Sinner's side; And what delight can God take in that? VVherefore, if God will bend and buckle the Spirit of such an one, he must shoot an Arrow at him, a bearded Arrow, such as may not be pluck'd out of the VVound; an Arrow that will stick fast, (*Psal. 38. 1, 2.*) and cause that the Sinner fall down as dead at God's foot; then will the Sinner deliver up his Arms, and surrender up himself, as one conquered, into the hand of, and beg for the Lord's Pardon, and not till then, I mean not sincerely.

And now God has overcome, and his Right Hand, and his Holy Arm, has gotten him the Victory. Now he rides in Triumph, with his Captive at his Chariot-wheel: Now he glories, now the Bells in Heaven do ring, now the Angels shout for joy: yea, are bid to do so; *Rejoyce with me, for I have found my sheep which was lost*, Luke 15. 1, 3, 4, 5, 6, 7, 8, 9, 10.

Now also the Sinner, as a token of being overcome, lyes groveling at his foot, saying, *Thine Arrows are sharp in the heart.*

heart of the King's Enemies, whereby the people fall under thee, Psal. 45. 3, 4, 5.

Now the Sinner submits, now he follows his Conqueror in Chains, now he seeks Peace, and would give all the World, were it his own, to be in the favour of God, and to have hopes by Christ of being saved.

Now this must be pleasing, this cannot but be a thing acceptable in God's sight. *A broken and a contrite heart, O God, thou wilt not despise.* For it is the desire of his own heart, the work of his own hands.

Thirdly, Another reason, why a broken Heart is to God such an excellent thing, is this: *A Broken Heart prizes Christ, and has an high esteem for him.* The whole have no need of the Physician, but the sick; this Sick Man is the Broken-hearted in the Text. For God makes men sick, by smiting of them, by breaking of their Hearts. Hence Sicknes and Wounds are put together, for that the one is a true effect of the other, *Mark 2. 17. Micah 6. 13. Hos. 5. 13.*

Can any think that God should be pleased, when Men despise his Son; saying,
He

He hath no Form nor Comeliness; and when we shall see him, there is no Beauty that we should desire him? And yet, so say they of him, whose hearts God has not mollified; yea, the Elect themselves confess, that before their hearts were broken, they set light by him also. He is, say they, Despised and rejected of Men, and WE hid as it were, our faces from him; he was despised, and WE esteemed him not, Isa. 53. 2, 3.

He is indeed the Great Deliverer: But what's a Deliverer to them that never saw themselves in Bondage, as was said before? Hence 'tis said of him that delivered the City, *No man remembered that same poor man, Eccles. 9. 14, 15.*

He has sorely suffered, and been bruised for the transgression of Man, that they might not receive the smart, and Hell, which by their sins they have procured to themselves: But what is that to them, that never saw ought but Beauty, and that never tasted any thing but sweetness in sin?

'Tis he that holdeth by his Intercession, the Hands of God; and that causes him to forbear to cut off the Drunkard,
the

the Lye, and unclean Person, even when they are in the very act and work of their Abomination: But their hard Heart, their stupified Heart, has no sence of such kindness as this, and therefore they take no notice of it. How many times has God said to this Dreffer of his Vineyard, *Cut down the barren Fig-tree*; while he yet by his Intercession, has prevailed for a Reprieve for another Year? But no notice is taken of this, no Thanks is from them returned to him for such kindness of Christ. VVherefore such ungrateful, inconsiderate Wretches as these, must needs be a continual Eye-sore, as I may say, and great provocation to God. And yet, thus Men will do before their Hearts are broken, *Luke 13. 6, 7, 8, 9.*

Christ, as I said, is called a Physician; yea, he is the only Soul-Physician. He heals, how desperate soever the Disease be; yea, and heals who he undertakes for ever. *I give unto them eternal life,* (*John 10. 27, 28.*) and doth all of free-cost, of meer mercy and compassion.

But what's all this to one that neither sees his Sicknes, that sees nothing of a Wound? VVhat is the best Physician alive,

alive, or all the Physicians in the VVorld, put all together, to him that knows no sickness, that is sensible of no Disease? Physicians, as was said, may go a begging for all the healthful; Physicians are of no esteem, save only to the sick, or upon a supposition of being so now, or at any other time.

VVhy, this is the cause Christ is so little set by in the VVorld, God has not made them sick by smiting of them; his Sword has not given them the VVound, his Dart has not been struck through their Liver, they have not been broken with his Hammer, nor melted with his Fire. So they have no regard to his Physician; so they slight all the provision which God has made for the salvation of the Soul.

But now, let such a Soul be wounded, let such a Man's heart be broken; let such a Man be made sick through the sting of guilt, and be made to wallow himself in Ashes under the burden of his transgressions; and then who but Christ, (as has been shew'd afore.) Then the Physician; then, VVash me Lord; supple my Wounds; then, Pour thy Wine and Oil into my Sore. Then, Lord Jesus, cause me

me to hear the Voice of Joy and Gladness, that the Bones which thou hast broken, may rejoyce. Nothing now so welcom as healing; and so nothing, no Man so desirable now as Christ: His Name to such, is the best of Names; His Love to such is the best of Love; himself being now, not only in himself, but also to such a Soul, the chiefest of ten thousands, *Song. 5.*

As Bread to the hungry, as Water to the thirsty, as Light to the Blind, and Liberty to the Imprisoned: So, and a thousand times more, is Jesus Christ to the wounded, and to them that are broken-hearted.

Now, as was said, this must be excellent in God's Eyes, since Christ Jesus is so glorious in his Eyes. To contemn what a Man counts excellent, is an offence to him; but to value, esteem, or think highly of that which is of esteem with me, this is pleasing to me, such an Opinion is excellent in my sight.

What says Christ? *My Father loveth you, because ye loved me.* Who hath an high esteem for Christ, the Father hath an high esteem for them. Hence 'tis said, *He that hath the Son, hath the Father:* the Father will be his, and will do for him.

him as a Father, who receiveth and sets an honourable esteem on his Son, *John* 16. 27.

But none will, none can do this, but the Broken-hearted; because they, and they only are sensible of the want and worth of an interest in him.

I dare appeal to all the World as to the truth of this, and do say again, That these, and none but these, have hearts of esteem in the sight of God. *Alas! the heart of the wicked is little worth,* (Prov. 10. 20.) for it is destitute of a precious esteem of Christ, and cannot but be destitute, because it is not wounded, broken, and made sensible of the want of mercy by him.

Fourthly, A broken Heart is of great esteem with God, because it is a thankful heart for that sense of sin and of grace it has received.

The Broken Heart is a sensible Heart. This we touched upon before. It is sensible of the dangers which sin leadeth to; yea, and has cause to be sensible thereof, because it has seen and felt what sin is, both in the guilt and punishment that by Law is due thereto. As a Broken Heart is sensible of sin; in the evil nature, and

consequences of it; so it is also sensible of the way of God's delivering the Soul from the Day of Judgment; consequently, it must be a thankful heart. Now *he that praises me, glorifies me*, saith God; and God loves to be glorified; God's Glory is dear unto him, he will not part with that, *Psal. 50, 23. Isa. 42. 8.*

The Broken-hearted, say I, forasmuch as he is the sensible Soul, it follows, that he is the thankful Soul. *Bless the Lord, O my Soul*, said David, *and all that is within me, bless his holy Name*. Behold what Blessing of God is here! And yet not content herewith; he goes on with it again, saying, *Bless the Lord, O my Soul, and forget not all his benefits*, *Psal. 103. 1, 2*. But what's the matter? *Oh! he has forgiven all thine iniquities, and healed all thy diseases. He has redeemed thy life from destruction, and crowneth thee with loving kindness and tender mercies*, verse 3, 4. But how came he to be affected with this? Why, he knew what it was to hang over the mouth of Hell for sin: Yea, he knew what it was for Death and Hell to beset and compass him about: Yea, they took hold of him, as we have said,

said,

said, and were pulling of him down into the deep; this he saw to the breaking of his Heart. He saw also the way of Life, and had his Soul relieved with faith, and sense of that, and that made him a thankful Man. If a Man who has had a broken Leg, is but made to understand, that by the breaking of that, he kept from breaking of his Neck, he will be thankful to God for a broken Leg. *'Tis good for me,* said David, *that I have been afflicted.* I was by that preserved from a great Danger; for before that, I went astray, *Psal.*

119. 67, 71.

And who can be thankful for a Mercy, that is not sensible that they want it, have it, and have it of Mercy. Now this the Broken-Hearted, this the Man that is of a contrite Spirit is sensible of; and that with reference to Mercies of the best sort, and therefore must needs be a thankful Man, and so have an Heart of esteem with God, because it is a thankful Heart.

Fifthly, A Broken Heart is of great esteem with, or an excellent thing in the sight of God, because 'tis an Heart that desires now to become a Receptacle, or Habitation for the Spirit, and Graces of

The Excellency of

the Spirit of God. It was the Devil's Hold before, and was contented so to be. But now it is for entertaining of, for being possessed with the Holy Spirit of God. *Create in me a clean heart, said David, and renew a right spirit within me. Take not thy holy Spirit from me, uphold me with thy free Spirit,* Psal. 51. 10, 11, 12.

Now he was for a clean Heart, and a right Spirit; now he was for the sanctifyings of the blessed Spirit of Grace: A thing which the uncircumcised in Heart resists, and do despite unto, *Acts 7. 51. Heb. 10. 29.*

A Broken Heart therefore suiteth with the Heart of God; a Contrite Spirit is one Spirit with him. God, as I told you before, covets to dwell with the broken in Heart; and the broken in Heart desireth communion with him. Now here's an agreement, an oneness of mind; now the same mind is in thee which was also in Christ Jesus. This must needs be an excellent Spirit; this must needs be better with God, and in his sight, than thousands of Rams, or ten thousand Rivers of Oil.

But does the carnal World covet this, this Spirit, and the blessed Graces of it?

No,

No, they despise it, as I said before, they mock at it, they prefer and countenance any sorry dirty Lust rather; and the reason is, because they want a broken Heart, that Heart so highly in esteem with God; and remain for want thereof, in their enmity to God.

The Broken-hearted knows, that the Sanctifyings of the Spirit, is a good means to keep from that relapse, out of which a Man cannot come, unless his Heart be wounded a second time. Doubtless, *David* had a broken Heart at first Conversion, and if that Brokenness had remained, that is, had he not given way to Hardness of Heart again, he had never fallen into that sin out of which he could not be recovered, but by the breaking of his Bones a second time. Therefore, I say, a Broken Heart is of great esteem with God; for it (and I will add, so long as it retains its tenderness) covets none but God, and the things of his Holy Spirit; sin is an abomination to it.

And here, as in a fit place, before I go any further, I will shew you some of the advantages that a Christian gets by keeping of his Heart tender. For,

As to have a Broken Heart, is to have an excellent thing, so to keep this Broken Heart tender, is also very advantageous.

First, This is the way to maintain in thy Soul always a fear of sinning against God. Christians do not wink at, or give way to sin, until their Hearts begin to lose their tenderness. A tender Heart will be afflicted at the sin of another, much more it will be afraid of committing of sin it self, 2 Kings 22. 19.

Secondly, A tender Heart quickly yieldeth to Prayer; yea, prompteth to it, puts an edge and fire into it; we never are backward to Prayer, until our Heart has lost its tenderness, tho' then it grows cold, flat and formal, and so carnal to, and in that Holy Duty.

Thirdly, A tender Heart, has always Repentance at hand for the least fault, or slip, or sinful thought, that the Soul is guilty of; in many things the best offend: But if a Christian loseth his Tenderness, if he says he has his Repentance to seek, his Heart is grown hard; has lost that Spirit, that kind of Spirit of Repentance it was wont to have. Thus

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it was with the *Corinthians*, they were decayed, and lost their Tenderness; wherefore their sin, yea, great sins, remained unrepented of, 2 *Cor.* 12. 20, 21.

Fourthly, A tender Heart is for receiving often its Communion with God, when he that is hardened, tho' the Seed of Grace is in him, will be content to eat, drink, sleep, wake, and go days without number without him, *Isaiab* 17. 10, 18. *Jer.* 2. 32.

Fifthly, A tender Heart is a wakeful, watchful Heart. It watches against sin in the Soul, sin in the Family, sin in the Calling, sin in spiritual Duties and Performances, &c. It watches against Satan, against the World, against the Flesh, &c.

But now, when the Heart is not tender, there is sleepiness, unwatchfulness, idleness, a suffering the Heart, the Family and Calling to be much defiled, spotted and blemished with sin; for a Heart departs from God, and turns aside in all these things.

Sixthly, A tender Heart will deny itself, and that in lawful things, and will forbear even that which may be done, for

some Jew, or Gentile, or the Church of God, or any member of it should be offended, or made weak thereby : where as the Christian that is not tender, that has lost his tenderness, is so far off of denying himself in lawful things, that he will even adventure to meddle in things utterly forbidden, whoever is offended, grieved, or made weak thereby : For an instance for this, we need go no further than to the Man in the Text, who while he was tender, trembled at little things, but when his Heart was hardned, he could take *Bathsheba*, to satisfie his Lust, and kill her Husband to cover his Wickedness.

Seventhly, A tender Heart, I mean the heart kept tender, preserves from many a blow, lash, and fatherly Chastisement ; because it shuns the Causes, which is sin, of the scourging hand of God. *With the upright thou wilt shew thy self upright, but with the froward thou wilt shew thy self unsavory*, 2 Sam. 22. 27. Psal. 18. 25, 26, 27.

Many a needless rebuke and wound, doth happen to the Saints of God, thorough their unwise Behaviour ; when I say
needless,

needless, I mean, they are not necessary, but to reclaim us from our Vanities, for we should not feel the smart of them, were it not for our Follies. Hence the Afflicted is called a Fool, because his Folly brings his Affliction upon him. *Fools, says David, because of their transgressions, and because of their iniquities, are afflicted, Psal. 107. 17.* And therefore it is, as was said afore, that he calls his Sin his Foolishness. And again, *God will speak Peace to his People, and his Saints, but let not them return again to folly, Psal. 38. 5. Psal. 85. 8.*

If his Children transgress my Laws, I will visit their Transgressions with a Rod, and their Iniquities with Stripes.

Quest. *But what should a Christian do, when God has broke his Heart, to keep it tender?*

Ans. To this I will speak briefly. And,

First, Give you several Cautions.

Secondly, Several Directions.

For Cautions:

G 5

1. Take

1. Take heed, that you choak not those Convictions that at present do break your Hearts, by labouring to put those things out of your Minds, which were the cause of such Convictions, but rather nourish and cherish those things in a deep and sober remembrance of them. Think therefore with thy self thus, What was it that at first did wound my Heart? And let that still be there, until by the Grace of God, and the Redeemed Blood of Christ, it is removed.

2. Shun vain Company; the keeping of vain Company has stifled many a Conviction, kill'd many a Desire, and made many a Soul fall into Hell, that once was hot in looking after Heaven. A Companion that is not profitable to the Soul, is hurtful. *He that walketh with wise Men shall be wise, but a Companion of Fools shall be destroyed, Prov. 13. 20.*

3. Talk heed of idle Talk, that thou neither hear nor join with it. *Go from the presence of a foolish Man, when thou perceivest not in him the Lips of Knowledge, Prov. 14. 7.* Evil Communication corrupts good Manners. *And a Fool's Lips are a snare to his Soul.* Wherefore
take

take heed of these things, *Prov.* 18. 7.
1 Cor. 15. 33.

4. Beware of the least motion to Sin, that it be not countenanced, lest the countenancing of that, makes way for a bigger: *David's* Eye took his Heart, and so his Heart nourishing the Thought, made way for the Woman's Company, the Act of Adultery and Bloody Murder. Take heed therefore Brethren, lest any of you be hardened through the deceitfulness of Sin, *Heb.* 3. 12, 13.

And remember, that he that will rend the Block, puts the thin end of the Wedge first thereto, and so by driving does his work.

5. Take heed of Evil Examples among the godly, learn of no Man to do that which the Word of God forbids. Sometimes Satan makes use of a good Man's bad ways, to spoil and harden the Heart of them that come after: *Peter's* false doing had like to have spoiled *Barnabas*, yea, and several others more. Wherefore take heed of Men, of good Mens ways, and measure both theirs and thine own, by no other Rule but by the holy Word of God, *Gal.* 2. 11, 12, 13.

6. Take

6. Take heed of Unbelief, or Atheistical Thoughts; make no question of the Truth and Reality of Heavenly Things: For know, Unbelief is the worst of Evils; nor can the Heart be tender, that nourisheth or gives place unto it. *Take heed therefore, lest there be in any of you an evil heart of unbelief, in departing from the Living God, Heb. 3. 12.*

These Cautions are necessary to be observed with all diligence, of all them that would, when their Heart is made tender, keep it so.

And now to come to the Directions.

1. Labour after a deep Knowledge of God to keep it warm upon thy Heart. Knowledge of his Presence, that is everywhere. *Do not I fill Heaven and Earth, saith the Lord? Jer. 23. 24.*

2. Knowledge of his piercing Eye. That it runneth to and fro through the Earth, beholding in every place, the Evil and the Good. That his Eyes behold, and his Eye-lids try the Children of Men, *Prov. 15. 3.*

3. The Knowledge of his Power, that he is able to turn and dissolve Heaven and Earth into Dust and Ashes; and that they are in his Hand but as a Scrole or Vesture, *Heb. 1. 11, 12.*

4. The

4. The Knowledge of his Justice, that the Rebukes of it are as devouring Fire, *Heb. 12. 29.*

5. The Knowledge of his Faithfulness, in fulfilling Promises to them to whom they are made, and of his Threatnings on the Impenitent, *Mat. 5. 18. Chap. 24. 35. Mark 13. 31.*

Secondly, Labour to get, and keep a deep sence of Sin in its Evil Nature, and in its Soul-destroying Effects upon thy Heart; be perswaded, that it is the only Enemy of God, and that none hate, or are hated of God, but through that.

1. Remember, it turned Angels into Devils, thrust them down from Heaven to Hell.

2. That it is the Chain in which they are held and bound over to Judgment, *2 Pet. 2. 4. Jude 6.*

3. That 'twas for that that *Adam* was turned out of *Paradise*: That for which the Old World was drowned: That for which *Sodom* and *Gomorrhah* was burned with Fire from Heaven: And that which cost Christ his Blood, to Redeem thee from the Curse it has brought upon thee: And that, if any thing, will keep thee out of Heaven for Ever and Ever.

4. Con-

4. Consider the Pains of Hell; Christ makes use of that as an Argument to keep the Heart tender; yea, to that end repeats and repeats both the nature and durableness of the burning Flame thereof, and of the gnawing of the Never-dying Worm that dwells there, *Mark* 9. 43, 44, 45, 46, 47, 48.

Thirdly, Consider of Death, both as to the Certainty of thy Dying, and Uncertainty of the Time when. We must die, we must needs die, our Days are determined, the number of our Months are with God, tho' not with us; nor can we pass them, would we, had we them, give a Thousand Worlds to do it, *2 Sam.* 14. 14. *Job* 7. 1. *Chap.* 14. 15, 2, 3, 4, 5.

Consider thou must die but once, I mean but once as to this World; for if thou, when thou goest hence, dost not die well, thou canst not come back again and die better. 'Tis appointed unto all Men once to die, and after this the Judgment, *Heb.* 9. 27.

Fourthly, Consider also of the Certainty and Terribleness of the Day of Judgment, when Christ shall sit upon his great white Throne, when the Dead shall,
by

by the found of the Trump of God, be raised up; when the Elements, with Heaven and Earth, shall be on a burning Flame; when Christ shall separate Men one from another, as a Shepherd divideth his Sheep from the Goats; when the Books shall be opened, the Witness produced, and every Man be judged according to his Works; when Heaven Gate shall stand open to them that shall be Saved, and the Jaws of Hell stand gaping for them that shall be Damned. *Acts* 7. 30, 31. *Chap.* 10. 42. *Mat.* 25. 30, 31. *Rev.* 2. 11. *1 Cor.* 15. 51, 52. *Rev.* 20. 12. *2 Pet.* 3. 7, 10, 12. *Mat.* 25. 32. *Rom.* 2. 2, 15, 16. *Rev.* 22. 12. *Mat.* 25. 34, 41. *Rev.* 20. 15.

Fifthly, Consider, Christ Jesus did use no means to harden his Heart against doing and suffering those Sorrows which were necessary for the Redemption of thy Soul: No, though he could have hardened his Heart against thee, in the way of Justice and Righteousness, because thou hadst sinned against him; he rather awakened himself, and put on all Pity, Bowels, and Compassion; yea, tender Mercies, and did it. *In his Love, and*

in his Pity he saved us. His tender Mercies from on High hath visited us. He loved us, and gave himself for us.

Learn then of Christ, to be Tender of thy self, and to endeavour to keep thy Heart tender to God-ward, and to the Salvation of thy Soul. But to draw to a Conclusion.

The U S E.

LET us now then make some Use of this Doctrine: As,

First, From the Truth of the Matter, namely, That the Man who is truly come to God, has had his Heart broken, his Heart broken in order to his coming to him; and this shews us what to judge of the League that is between Sin and the Soul; to wit, that it is so firm, so strong, so inviolable, as that nothing can break, disannul, or make it void, unless the Heart be broken for it. 'Twas so with David; yea, his new League with it could not be broken, until his Heart was broken.

'Tis amazing to consider, what hold Sin has on some Mens Souls, Spirits, Will,

Will, and Affections. 'Tis to them better than Heaven, better than God, than the Soul, ay, than Salvation; as is evident, because, tho' all these are offered them upon this condition, if they will but leave their Sins; yet they will chuse rather to abide in them, to stand and fall by them. How saist thou, Sinner? Is not this a Truth? How many times hast thou had Heaven and Salvation offer'd to thee freely, wouldst thou but break thy League with this great Enemy of God? Of God, do I say? If thou wouldst but break this League with this great Enemy of thy Soul; but couldst never yet be brought unto it: No, neither by threatening, nor by Promise couldst thou ever yet be brought unto it.

'Tis said of *Abab*, *He sold himself to work wickedness*: And in another place, *Yea, for your iniquities have ye sold your selves*, 1 Kings 21. 25. Isa. 50. 1.

But what is this Iniquity? Why, a thing of nought; nay, worse than nought a thousand times; but because nought, is as we say nought; therefore it goes under that term, where God saith again to the People, *Ye have sold your selves for nought*, Isa. 52. 3.

But,

But, I say, what an amazing thing is this, that a rational Creature should make no better a Bargain; that one that is so wise in all terene things. should be such a Fool in the thing that is most weighry? And yet such a Fool he is, and he tells every one that goes by the way, that he is such an one, because he will not break his League with Sin, until his Heart is broken for it.

Men love darknes rather than light: Ay, they make it manifest they love it, since so great a proffer will not prevail with them to leave it.

Secondly, Is this a truth, That the Man that truly comes to God in order thereto, has had his Heart broken? Then this shews us a reason, why some Mens Hearts are broken; even a reason, why God breaks some Mens Hearts for Sin; namely, because he would not have them die in it, but rather come to God that they might be Saved.

Behold therefore in this, how God resolved as to the saving of some Mens Souls! He will have them, he will save them, he will break their Hearts, but he will save them; he will kill them, that they

they may live; he will wound them, that he may heal them.

And it seems by our Discourse, that now there is no way left but this; fair means, as we say, will not do; good Words, a glorious Gospel, Entreatings, Beseeching with Blood and Tears, will not do: Men are resolved to put God to the utmost of it; if he will have them, he must fetch them, follow them, catch them, lame them; yea, break their Bones, or else he shall not save them.

Some Men think an Invitation, an outward Call, a rational Discourse will do; but they are much deceived. There must be a Power, an exceeding great and mighty Power attend the Word, or it worketh not effectually to the Salvation of the Soul; I know these things are enough to leave Men without excuse; but yet they are not enough to bring Men home to God. Sin has hold of them, they have sold themselves to it; the power of the Devil has hold of them, they are his Captives at his will; yea, and more than all this, their will is one with Sin, and with the Devil, to be held captive thereby: And if God gives not Contrition, Repentance,

tance, or a broken Heart for Sin, there will not be, no, not so much as a Mind in Man, to forsake this so horrible a Confederacy and Plot against his Soul, 2 *Tim.* 2. 24, 25.

Hence Men are said to be drawn from these Breasts, that come, or that are brought to him, *Isa.* 26. 9. *John* 6. 44.

Wherefore *John* might well say, *Behold what manner of Love the Father hath bestowed upon us!* Here is Cost bestowed, Pains bestowed, Labour bestowed, Repentance bestowed; yea, and an Heart made sore, wounded, broken, and fill'd with pain and sorrow, in order to the Salvation of the Soul.

Thirdly, This then may teach us what estimation to set upon a broken Heart. A broken Heart is such as God esteems; yea, as God counts better than all external Service. A broken Heart is that which is in order to Salvation; in order to thy coming to Christ for Life.

The World know not what to make of it, nor what to say to one that has a broken Heart, and therefore do despise it, and count that Man that carries it in his Bosom, a moping Fool, a miserable Wretch,

Wretch, an undone Soul. *But a broken and a contrite Spirit, O God, thou wilt not despise.* A broken Heart takes thine Eye, thy Heart; thou chusest it for thy Companion; yea, hast given thy Son a charge to look well to such a Man, and hast promised him thy Salvation, as has afore been proved.

Sinner, Hast thou obtained a broken Heart? Has God bestowed a contrite Spirit upon thee? He has given thee what himself is pleased with; he has given thee a Cabinet to hold his Grace in; he has given thee an Heart that can heartily desire his Salvation; an Heart, after his own Heart; that is, such as suits his Mind.

True, it is painful now, sorrowful now, penitent now, grieved now; now 'tis broken, now it bleeds, now, now it sobs, now it sighs, now it mourns and crieth unto God. Well, very well, all this is because he has a mind to make thee laugh; he has made thee sorry on Earth, that thou mightest rejoice in Heaven. *Blessed are ye that mourn, for ye shall be comforted. Blessed are ye that weep now, for ye shall laugh,* Mat. 5. 4. Luke 6. 21.

But,

But, Soul, be sure thou hast this broken Heart; all Hearts are not broken Hearts; nor is every Heart that seems to have a wound, an Heart that's truly broken: A Man may be cut to, yet not into the Heart; a Man may have another, yet not a broken Heart, *Acts* 7. 54. *1 Sam.* 10. 9. We know there's a difference betwixt a wound in the Flesh, and a wound in the Spirit; yea, a Man's Sin may be wounded, and yet his Heart not broken; so was *Pharaoh's*, so was *Saul's*, so was *Ahab's*; but they had none of them the Mercy of a broken Heart: Therefore, I say, take heed, every scratch with a Pin, every prick with a Thorn; nay, every blow that God giveth with his Word upon the Heart of Sinners, doth not therefore break them. God gave *Ahab* such a blow, that he made him stoop, fast, humble himself, gird himself with, and lay in Sackcloth, which was a great matter for a King; and go softly, and yet he never had a broken Heart, *1 Kings* 21. 27. 29.

What shall I say? *Pharaoh* and *Saul* confessed their Sin, *Judas* repented himself of his Doings, *Esau* sought the Blessing,

sing, and that carefully with Tears, and yet none of these had an Heart rightly broken, or a Spirit truly contrite: *Pharaoh*, *Saul*, and *Judas*, were *Pharaoh*, *Saul*, and *Judas* still; *Esau* was *Esau* still; there was no gracious change, no thorough turn to God, no unfeigned parting with their Sins; no hearty flight for Refuge, to lay hold on the hope of Glory, tho' they indeed had thus been touched, *Exod.* 10. 16. *1 Sam.* 26. 21. *Mat.* 27. 3. *Heb.* 12. 14, 15, 16, 17.

The Consideration of these things, call aloud to us to take heed, that we take not that for a broken and a contrite Spirit, that will not go for one at the Day of Death and Judgment.

Wherefore, seeking Soul, let me advise thee, that thou maist not be deceived as to this thing of so great weight.

1. To go back towards the beginning of this Book, and compare thy self with those six or seven Signs of a broken and a contrite Heart, which there I have, according to the Word of God, given to thee for that end; and deal with thy Soul impartially about them.

2. Or,

2. Or, which may, and will be great help to thee, if thou shalt be sincere therein; namely, to betake thy self to the search of the Word, especially where thou readest of the Conversion of Men, and try if thy Conversion be like, or has a good resemblance or oneness with theirs: But in this have a care, that thou dost not compare thy self with those good Folk, of whose Conversion thou readest not, or of the breaking of whose Heart, there is no mention made in Scripture; for all that are recorded in the Scripture for Saints, have not their Conversion, as to the manner or nature of it, recorded in the Scripture.

3. Or else, do thou consider truly, of the true Signs of Repentance, which are laid down in Scripture, for that is the true Effect of a broken Heart, and of a wounded Spirit. And for this, see *Mat.* 3. 5, 6. *Luke* 18. 13. Chap. 19. 8. *Acts* 2. 37, 38, 39, 40, &c. Chap. 16. 29, 30. Chap. 19. 18, 19. *2 Cor.* 7. 8, 9, 10, 11.

3. Or else, take into Consideration, how God has said, they shall be in their Spirits, that he intends to save. And for this, read these Scriptures.

1. That

1. That in the one and thirtieth of Jeremiah, They shall come with weeping, and with supplication will I lead them, &c. Ver. 9.

2. Read Jer. 50. 4, 5. In those days, and at that time, the Children of Israel shall come, they and the Children of Judah together, going and weeping: They shall go, and seek the Lord their God. They shall ask the way to Zion with their Faces thitherward; saying, Come, and let us join our selves to the Lord, in a perpetual Covenant that shall not be forgotten.

3. Read Ezek. 6. 9. And they that escape of you, shall remember me among the Nation, whither they shall be carried Captives, because I am broken with their whorish Heart, which have departed from me, and with their Eyes, which go a whoring after their Idols: And they shall loath themselves for the Evils which they have committed in all their Abominations.

H

4. Read

4. Read Ezek. 7. 16. But they that escape of them, shall escape, and shall be on the Mountains like Doves of the Valleys, all of them mourning, every one for his Iniquity.

5. Read Ezek. 20. 43. And there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loath your selves in your own sight, for all your Evils that ye have committed.

6. Read Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your Iniquities, and for your Abominations.

7. Read Zech. 12. 10. And I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace, and of Supplications. And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son,

and shall be in bitterness for him, as one that is in bitterness for his First-born.

Now all these are the Fruits of the Spirit of God, and of the Heart, when it is broken: Wherefore, Soul, take notice of them; and because these are Texts by which God promiseth, That those whom he saveth, shall have this Heart, this Spirit, and these holy Effects in them: Therefore consider again, and examine thy self, whether this is the state and condition of thy Soul.

And that thou maist do it fully, consider again; and do thou,

1. Remember that here is such a sence of Sin, and of the irksomness thereof, as maketh the Man, not only to abhor that, but himself, because of that: That is worth the noting by thee.

2. Remember again, that here is not only a Self-abhorrence, but a sorrowful, kind mourning unto God, at the Consideration, that the Soul, by Sin, has affronted, contemned, disregarded, and set at nought, both God, and his Holy Word.

3. Remember also, that here are Prayers and Tears for Mercy, with Desires,

The Excellency of

to be now out of love with sin forever, and to be in Heart and Soul firmly joynd and knit unto God.

4. Remember also, that this People here spoken of, have all the way, from Satan to God, from Sin to Grace, from Death to Life, scattered with Tears and Prayers, with Weeping and Supplication. *They shall go weeping, and seeking the Lord their God.*

5. Remember that these People, as Strangers and Pilgrims do, are not ashamed to ask the way of those they meet with, to *Zion*, or the heavenly Country; whereby they confess their ignorance as became them, and their desire to know the way to Life; yea, thereby they declare, that there is nothing in this world, under the Sun, or this side Heaven, that can satisfie the longings, the desires and cravings of a broken and contrite Spirit.

Reader, be advised, and consider of these things seriously, and compare thy Soul with them, and with what else thou shalt find here written, for thy conviction and instruction.

Fourthly, If a Broken Heart, and a contrite Spirit, be of such esteem with God,

then

then this should encourage them that have it, to come to God with it. I know the great encouragement for Men to come to God, is, for that there is a *Mediator between God and Men, the Man Christ Jesus*, (1 Tim. 2. 5.) This I say, is the great encouragement, and in its place, there is none but that; but there are other Encouragements subordinate to that, and a broken and a contrite Spirit is one of them; this is evident from several places of Scripture.

Wherefore, thou that canst carry a broken Heart, and a sorrowful Spirit with thee; when thou goest to God, tell him, thy Heart is wounded within thee, that thou hast sorrow in thy Heart, and art sorry for thy sins, but take heed of lying. Confess also thy sins unto him, and tell him, they are continually before thee. David made an Argument of these things, when he went to God by Prayer. O Lord, saith he, *Rebuke me not in thine anger, neither chasten me in thy sore displeasure.* But why so? O, says he, *thine Arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh, because of thine anger,*
H 3 *neither*

neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head: as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome Disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: As for the light of mine eyes, it also is gone from me: My lovers and friends stand aloof from my sore. And so he goes on, Psal. 38. 1, 2, 3, 4, &c.

These are the Words, Sighs, Complaints, Prayers, and Arguments of a broken Heart to God for mercy; and so are they. Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sins are ever before me, Psal. 51. 1, 2, 3.

God

God alloweth poor Creatures, that can without lying, thus to plead and argue with him. *I am poor and sorrowful*, said the good Man to him, *Let thy salvation set me on high*, Psal. 69. 29.

Wherefore, thou that hast a broken Heart, take Courage, God bids thee take Courage : say therefore to thy Soul, *Why art thou cast down, O my Soul*, as usually the Broken-hearted are : *And why art thou disquieted within me ? Hope thou in God.* I had fainted, if I had not been of good courage ; therefore be of good courage, and he shall strengthen thine heart, Psal. 42. 11. Psal. 43. 5. Psal. 27. 12, 13, 14.

But, alas ! the Broken-hearted are far off from this, they faint, they reckon themselves among the dead, they think God will remember them no more ; the thoughts of the greatness of God, and his Holiness, and their own Sins and Vileness, will certainly consume them ; they feel guilt and anguish of Soul, they go mourning all the day long ; their mouth is full of Gravel and Gall, and they are made to drink draughts of Wormwood and Gall : so that he must be an Artift

indeed at believing, who can come to God under his guilt and horror, and plead in Faith, that the Sacrifices of God are a Broken Heart, such as he had; *and that a broken and a contrite Spirit, God will not despise.*

Fifthly, If a broken Heart, if a broken and a contrite Spirit is of such esteem with God; then why should some be, as they are, so afraid of a Broken Heart, and so shy of a Contrite Spirit?

I have observed, that some Men are as afraid of a Broken Heart, or that they for their Sins should have their Hearts Broken, as the Dog is of the Whip. O! they can't away with such Books, with such Sermons, with such Preachers, or with such Talk, as tends to make a Man sensible of, and to break his Heart, and to make him contrite for his Sins. Hence they heap to themselves such Teachers, get such Books, love such Company, and delight in such Discourse, as rather tends to harden, than soften; to make desperate in, than sorrowful for their Sins: They say to such Sermons, Books, and Preachers, as *Amaziah* said to *Amos*. *O thou Seer, go, flee thou away into the Land of*

of Judah, and there eat bread, and prophesie there; but prophesie not any more at Bethel, &c. Amos 7. 12, 13.

But do these People know what they do? Yes, think they, for such Preachers, such Books, such Discourses, tend to make one melancholly, or mad; they make us, that we cannot take pleasure in our selves, in our concerns, in our lives.

But, Oh Fool in grain! Let me speak unto thee: Is it a time to take pleasure, and to recreate thy self in any thing, before thou hast mourned, and been sorry for thy sins? That Mirth that is before Repentance for sin, will certainly end in heaviness. Wherefore, the Wise Man putting both together, saith, that mourning must be first. *There is a time to weep, and a time to laugh, a time to mourn, and a time to dance, Eccles. 3. 4.*

What! an Unconverted Man, and laugh! Shouldst thou see one singing merry Songs, that is riding up Holborn to Tyburn, to be hang'd for Felony, wouldst thou not count him besides himself, if not worse; and yet thus it is with him that is for Mirth, while he standeth condemned by the Book of God for his

Trespases. Man! Man! Thou hast cause to mourn; yea; thou must mourn, if ever thou art saved. Wherefore, my Advice is, That instead of shunning, thou covet both such Books, such Preachers, and such Discourses, as has a tendency to make a Man sensible of, and to break his Heart for sin; and the reason is, because thou wilt never be as thou shoudst, concerned about, nor seek the Salvation of thine own Soul, before thou hast a broken Heart, a broken and a contrite Spirit.

Wherefore, be not afraid of a broken Heart, be not shy of a contrite Spirit: It is one of the greatest Mercies that God bestows upon a Man or a Woman. The Heart rightly broken at the sense of, and made truly contrite for Transgression, is a certain fore-runner of Salvation. This is evident from these six Demonstrations, which was laid down to prove the point in hand at first.

And for thy awaking in this matter, let me tell thee, and thou wilt find it so; thou must have thy Heart broken, whether thou wilt or no. God is resolved to break all Hearts for sin, some time or other.

Can

Can it be imagined, sin being what it is, and God what he is; to wit, a Revenger of Disobedience, but that one time or other, Man must smart for sin: Smart, I say, either to Repentance, or to Condemnation. He that mourns not now, while the Door of Mercy's open, must mourn for sin when the Door of Mercy's shut.

Shall Men despise God, break his Law, contemn his Threats, abuse his Grace; yea, shut their Eyes when he says, See; and stop their Ears, when he says, Hear; And shall they so escape? No, no, Because he called, and they refused; he stretched out his hand, and they regarded it not; therefore shall Calamity come upon them as upon one in Travail, and they shall cry in their Destruction, and then God will laugh at their Destruction, and mock when their Fear cometh. Then saith he, *They shall cry*, Prov. 1. 24, 25, 26, &c.

I have often observed, that this threatening is repeated at least seven times in the New Testament, saying, *There shall be weeping and gnashing of teeth; there shall be wailing and gnashing of teeth*, as Mat.

8. 12. chap. 13. 42. and 50. chap. 22. 13. chap. 24. 51. chap. 25. 30. *Luke* 13. 28.

There, where : in Hell, and at the Bar of Christ's Tribunal, when he comes to judge the World, and shall have shut too the Door to keep them out of Glory, that have here despised the offer of his Grace, and over-looked the Day of his Patience : *There shall be wailing and gnashing of teeth.* They shall weep and wail for this.

There are but two Scriptures that I shall use more, and then I shall draw towards a conclusion. One is that in *Proverbs*, where *Solomon* is counselling of young Men to beware of strange, that is, of wanton, light, and ensnaring Women. *Take heed of such, said he, lest thou mourn at last, that is, in Hell, when thou art dead, when thy flesh and thy body are consumed, and say, How have I bated instruction, and despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ears to them that instructed me,* Prov. 5. 1, 2, 3, &c.

The other Scripture is that in *Isaiah*, where he says, *Because when I called, ye did not answer ; when I spake, ye did not hear,*

hear, but did evil before mine eyes, and did choose that wherein I delighted not. Therefore, thus saith the Lord God, Behold, my servant shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoyce, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit, *Isaiah 65. 12, 13, 14.*

How many beholds are here? And every behold is not only a Call to careless ones to consider, but as a Declaration from Heaven, that thus at last it shall be with all impenitent Sinners; that is, when others sing for Joy in the Kingdom of Heaven, they, they shall sorrow in Hell, and howl for vexation of Spirit there.

Wherefore, let me advise, that you be not afraid of, but that ye rather covet a Broken Heart, and prize a contrite Spirit; I say, covet it now; now the White Flag is hung out, now the Golden Scepter of Grace is held forth to you. Better mourn now God inclines to Mercy and Pardon, than mourn when the Door is quite shut up. And take notice, that this

is

is not the first time that I have given you this Advice.

Lastly, If a Broken Heart be a thing of so great esteem with God, as has been said, and if Duties cannot be rightly performed by a Heart that has not been broken; *Then this shews the vanity of those peoples minds, and also the invalidity of their pretended divine Services, who worship God with an heart that was never broken, and without a contrite spirit.* There has indeed at all times been great flocks of such Professors in the World in every Age; but to little purpose, unless to deceive themselves, to mock God, and lay stumbling-blocks in the way of others; for a Man whose Heart was never truly broken, and whose Spirit was never contrite, cannot profess Christ in earnest, cannot love his own Soul in earnest; I mean, he cannot do these things in truth, and seek his own good the right way, for he wants a bottom for it; to wit, a broken Heart for sin, and a contrite Spirit.

That which makes a Man an hearty, an unfeigned, a sincere seeker after the good of his own Soul, is sense of sin, and a godly fear of being overtaken with the
danger

danger which it brings a Man into. This makes him contrite, or repentant, and puts him upon seeking of Christ the Saviour, with Heart-aking, and Heart-breaking Considerations.

But this cannot be, where this sense, this godly fear, and this holy contrition is wanting: profess Men may, and make a noise, as the empty Barrel maketh the biggest sound; but prove them, and they are full of Air, full of Emptiness, and that's all.

Nor are such Professors tender of God's Name, nor of the Credit of that Gospel which they profess; nor can they, for they want that which should oblige them thereunto; which is a sense of pardon and forgiveness; by the which their broken Hearts have been replenished, succoured, and made hope in God. *Paul said, The love of Christ constrained him.* But what was *Paul*, but a Broken-hearted and a contrite Sinner? See *Acts* 9. 3, 4, 5, 6. *2 Cor.* 5. 14.

When God shews a Man the sin he has committed, the Hell he has deserved, the Heaven he has lost: and yet that Christ, and Grace, and Pardon may be had; this will

will make him serious, this will make him melt, this will break his Heart, this will shew him, that there is more than Air, than a Noise, than an empty Sound in Religion; and this is the Man whose Heart, whose Life, whose Conversation, and All, will be ingaged in the matters of the eternal Salvation of his precious and immortal Soul.

Object. But some may Object, That in this Saying I seem too rigid and censorious; and will, if I moderate not these Lines; with something milder afterward, discourage many an honest Soul.

I Answer. Not a jot; not an honest Soul in all the World will be offended at my words; for not one can be an honest Soul, I mean with reference to its concerns in another World, that has not had a broken Heart, that never had a contrite Spirit. This I will say, because I would be understood aright; That all attain not to the same degree of Trouble, nor lye so long there under, as some of their Brethren do: But to go to Heaven without a broken Heart, or to be forgiven sin without a contrite Spirit, is no Article of my Belief. We speak not now of what is secret;

secret; revealed things belong to us and our Children: nor must we venture to go further in our Faith. Doth not Christ say, *The whole have no need of the Physician?* that is, they see no need; but Christ will make them see their need before he ministers his Sovereign Grace unto them; and good reason, otherwise he will have but little thanks for his kindness.

Obj. But there are they that are godly Educated from their Childhood, and so drink in the Principles of Christianity, they know not how.

Answer. I count it one thing to receive the Faith of Christ from Men only, and another to receive it from God by the means. If thou art taught by an Angel, yet if not taught of God, thou wilt never come to Christ; I do not say, thou wilt never profess him. But if God speaks, and thou shalt hear and understand him, that Voice will make such work within thee as was never made before. The Voice of God is a Voice by it self, and is so distinguished by them that are taught thereby. *Joh. 6. 44, 45. Psal. 29. Hab. 3. 15, 16. Ephes. 4. 20, 21. 1 Pet. 2. 2, 3.*

Object.

Object. But some Men are not so debauched and profane as some, and so need not to be so hammered and fired as others; so broken and wounded as others.

Answer. God knows best what we need. *Paul* was as righteous before Conversion, as any that can pretend to Civility now, I suppose: and yet, that notwithstanding, he was made shake, and was astonished at himself, at his Conversion. And truly, I think, the more righteous any is in his own eyes before Conversion, the more need he has of Heart-breaking work, in order to his Salvation; because a Man is not by Nature so easily convinced that his righteousness is to God abominable, as he is that his debauchery and profaneness is.

A Man's Goodness, is that which blinds him most, is dearest to him, and hardly parted with; and therefore when such an one is converted, that thinks he has goodness of his own, enough to commend him in whole, or in part, to God, (but, but few such are converted,) there is required a great deal of breaking work upon his Heart to make him come to *Paul's* conclusion, *What! are we better than they?*

No,

No, in no wise, Rom. 3. 9. I say, before he can be brought to see his glorious Robes are filthy Rags, and his gainful things but loss and dung, Isaiah 64. Phil. 3.

This is also gathered from these words, Publicans and Harlots enter into the kingdom of God before the Pharisees, Mat. 21.

31.

Why before them, but because they lye fairer for the Word, are easier convinced of their need of Christ, and so are brought home to him without (as I may) all that a-do, that the Holy Ghost doth make to bring home one of these to him.

True, nothing is hard or difficult to God. But I speak after the manner of Men. And let who will take to task a Man debauch'd in this Life, and one that is not so, and he shall see, if he laboureth to convince them both, that they are in a state of Condemnation by nature; that the Pharisee will make his Appeals to God, with a great many, *God I thank thee's*; while the Publican hangs his Head, shakes at Heart, and smites upon his Breast, saying, *God be merciful to me a sinner*, Luke 18. 11, 12, 13.

Wherefore a Self-righteous Man, is
but

but a painted Satan, or a Devil in fine Cloaths; but thinks he so of himself? No! no! He saith to others; *Stand back, come not near me, I am holier than thou.* 'Tis almost impossible, that a self-righteous Man should be saved. But he that can drive a Camel through the Eye of a Needle, can cause, that even such a one should see his lost Condition, and that he needeth the Righteousness of God, which is by Faith of Jesus Christ. He can make him see, I say, that his own goodness did stand more in his way to the Kingdom of Heaven, than he was aware of; and can make him feel too, that his leaning to that is as great iniquity, as any immorality that Men commit. The sum then is, That Men that are converted to God by Christ, through the Word and Spirit (for all this must go to effectual Conversion) must have their Hearts broken, and Spirits made contrite. I say, it must be so, for the Reasons shewed before.

Yea, and all decayed, apostatized, and back-sliden Christians, must, in order to their recovery again to God, have their Hearts broken, their Souls wounded, their
Spirits

Spirits made contrite, and sorry for their sins.

Come, come, Conversion to God is not so easie, and so smooth a thing, as some would have Men believe it is. Why is Man's Heart compared to Fallow Ground, God's Word to a Plow, and his Ministers to Plow-men, if the Heart indeed has no need of breaking, in order to the receiving of the Seed of God unto eternal Life? *Jer.*

4. 3. *Luke* 9. 62. *1 Cor.* 9. 10.

Who knows not that Fallow Ground must be plowed, and plowed to, before the Husband-man will venture his Seed? yea, and after that oft soundly harrowed, or else he will have but a slender Harvest.

Why is the Conversion of the Soul compared to the Grafting of a Tree, if that be done without cutting?

The Word is the Graft, the Soul is the Tree, and the Word, as the *Sien*, must be let in by a Wound; for to stick on the out-side, or to be tied on with a string, will do no good here; Heart must be set to Heart, and Back to Back, or your pretended ingrafting will come to nothing, *Rom.* 11. 17, 24. *Jam.* 1. 20.

I say,

I say, Heart must be set to Heart, and Back to Back, or the Sap will not be conveyed from the Root to the Branch. And, I say, this must be done by a Wound. The Lord opened the Heart of *Lydia*, as a Man openeth the Stock to graft in the *Siens*; and so the Word was let into her Soul, and so the Word and her Heart cemented, and became one, *Acts* 16. 14.

Why is Christ bid to gird his Sword upon his Thigh? And why must he make his Arrows sharp, and all that the Heart may, with this Sword, and that these Arrows, be shot, wounded, and made to bleed? Yea, why is he commanded to let it be so, if the People would bow and fall kindly under him, and heartily implore his Grace without it? *Psal.* 45. 3, 4, 5. Alas! Men are too lofty, too proud, too wild, too devilishly resolved in the ways of their own Destruction; in their occasions they are like the wild Asses upon the wild Mountains; nothing can break them of their purposes, or hinder them from ruining of their own precious and immortal Souls, but the breaking of their Hearts.

Why

Why is a Broken Heart put in the room of all Sacrifices which we can offer to God; and a contrite Spirit put into the room of all Offerings, as they are, (and you may see it so, if you compare the Text with that Verse which goes before it;) I say, why is it counted better than all, were they all put together, if any one part, or if all external parts of Worship, were they put together, could be able to render the Man a sound, and a rightly-made New Creature, without it? *A broken Heart, a contrite Spirit, God will not despise;* but both thou, and all thy Service he will certainly slight and reject, if when thou comest to him, a Broken Heart be wanting: Wherefore, here is the point, Come broken, come contrite, come sensible of, and sorry for thy Sins, or thy coming will be counted no coming to God aright; and if so, consequently thou wilt get no benefit thereby.

AP 66

F I N I S.

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